

# THE CONGREGATIONAL MAGAZINE.

---

APRIL, 1839.

---

## CENTENARY

### COMMEMORATION OF THE ITINERANT MINISTRY

OF THE

REV. GEORGE WHITEFIELD.

---

THE grateful recollection of the illustrious dead is an impulse of our nature which is approved by reason, and sanctioned by the Word of God. The usages of all nations, and the ceremonies of all religions, show that mankind delight in the commemoration of departed excellence.

The apotheoses of the *Campus Martius*, or the canonizations of the Vatican, supply no valid objection to an intelligent and devout commemoration of the examples and virtues of eminent Christians.

The Psalmist declares "that the righteous shall be in everlasting remembrance;" and the apostle Peter endeavoured that after his decease the faithful should have in remembrance his fervent ministry and evangelical instructions.

Posthumous reputation at once rewards and perpetuates eminent usefulness; and though no man of God would seek after it for his own sake, yet he would gladly labour to excite his descendants to emulate his example, to excel his virtues, and, above all, to glorify God in him.

Commemorative services of faithful martyrs were observed at an early period, so that in the middle of the second century we find that the church at Smyrna, after the martyrdom of their venerable pastor, Polycarp, "intended, if God would permit, to celebrate his birth-day,—that is, the day of his martyrdom, with joy and gladness, as well for the memory of his sufferings, as for example to posterity."<sup>\*</sup>

While it must be owned that many of the unjustifiable and superstitious practices of the church of Rome have grown out of such precedents, yet there is nothing in this determination of the church at Smyrna which the most rigid Protestant need disallow. Those whom God has delighted to honour may surely be highly esteemed by their brethren for their work's sake, and the celebration of their

\* Dupin, vol. i. p. 45. Eusebius, Book IV. c. 15.

inviolable fidelity to our common Master may encourage others to be followers of them as they followed Christ Jesus their Lord.

Jealousy for that honour, which is alone due to our Lord and Saviour, may indeed be excited, when we recall the excessive veneration and passionate fondness of ignorant devotees for the relics of martyrs and confessors, the toilsome pilgrimages which were undertaken to their shrines, the confidence which was placed in the efficiency of their supposed intercessions, the meritorious worth that was attributed to these devotions, and the idolatrous invocations that were addressed to them in the time of need. Still these perversions of a natural and holy impulse supply no reason why it may not be gratified, especially at a period when the circulation of the Holy Scriptures on the one hand, and the progress of scientific knowledge and general intelligence on the other, supply sufficient checks to its perversion and abuse.

In harmony with these general remarks, our Wesleyan Methodist brethren resolved, at their Conference, last year, to celebrate "the centenary of the formation of the Wesleyan Methodist Society, under the providential instrumentality of the ever-to-be revered and venerated JOHN WESLEY, during the present year, 1839." The primary object they proposed for this commemorative service is the religious and devotional improvement of the occasion, and the subordinate one, a *general pecuniary contribution*, which they intend "as a practical thank-offering to Almighty God for the personal and public benefits derived, by his blessing, from the labours of Mr. Wesley and of his coadjutors and successors, during the last HUNDRED YEARS, and from the direct and indirect influences of Wesleyan Methodism, not merely on their own religious community, but also on the christian church at large, and on the spiritual interests of the world."\*

These resolutions are now being practically carried out, by special meetings throughout the empire, and by contributions, which have well-nigh attained to the unprecedented and munificent sum of £200,000.

The principal religious services are yet to be held in connexion, we believe, with the sittings of the approaching Conference, which is to meet at Liverpool, in July. While we desire unfeignedly to rejoice in the success that has attended these efforts of our brethren, yet we must own, that in looking over several reports of the proceedings of their special meetings, some of the speakers have appeared to us in danger of eulogizing the servant and the system at the expense of the Master he served, and the truth he preached. We are sure our brethren have not intended this, but in the spirit of love, we frankly warn them against a boastful strain of eulogy upon Wesley and Wesleyan Methodism, their tendency to which has been observed by esteemed christian brethren of other denominations as well as by ourselves.

But the object of this paper is to present the claims of the Rev. George Whitefield upon the devout and grateful remembrance of the British churches at this centenary celebration.

\* Jackson's Centenary of Wesleyan Methodism, &c. p. 323.

While great honour is due to the Rev. John Wesley, who was "in Christ before him," yet to Mr. Whitefield belongs the greater honour of having first entered upon those self-denying labours in which he persuaded his reluctant friends, the Wesleys, to share.

These facts are beyond dispute; but to assist the memory of those who know them, and to establish their truth in the minds of the uninformed, the circumstances shall be briefly recited.

When Mr. Whitefield returned the first time from North America, to receive priest's orders, in November, 1738, he left Mr. Wesley behind him in Georgia, who did not embark for England till three months after his honoured associate had sailed for home. Mr. Whitefield entered upon the labours of his ministry immediately on his return, preaching in season and out of season until the use of the churches of Bristol was refused him. This he regarded as the voice of Providence calling him to listen to the counsels of those friends who had said to him, "What need have you to go abroad? Have we not Indians enough at home? If you have a mind to convert Indians, there are colliers enough in Kingswood." He therefore, "after much prayer, and many struggles with himself, went to Hannam Mount, and standing upon a hill, began to preach to about a hundred colliers. This soon took air. At the second and third time the numbers had greatly increased, till the congregation, at a moderate computation, amounted to near twenty thousand. But with what gladness and eagerness many of those despised outcasts, who had never been in a church in their lives, received the word, is above description." "Besides the colliers, and thousands from neighbouring villages, persons of all ranks flocked daily out of Bristol. And he was soon invited to preach by some of the better sort, in a large bowling-green, in the city itself. Many, indeed, sneered to see a stripling, with a gown, mount a table, upon what they called unconsecrated ground. And for once or twice it excited the contempt and laughter of the higher rank, who formerly were his admirers when he preached in the churches. But God enabled him to stand the laugh, and to preach the gospel of Christ with earnestness and constancy, and was pleased to attend it with his blessing. From all quarters people flocked, under great concern about their souls. Sometimes he was employed almost from morning to night giving answer to those who came in great distress, crying out, "What shall we do to be saved."\*

Mr. Wesley having by this time arrived in England, and Mr. Whitefield needing assistance, wrote to his beloved college friend to come down to Bristol, a city he had never visited, and to assist him in the labours of that abundant harvest that was now waiting to be reaped to life eternal. Yielding to the earnest invitations of Mr. Whitefield, he went to Bristol, and on his arrival, he says, "I could scarce reconcile myself at first to this strange way of preaching in the fields, of which he (Mr. W.) set me the example on the Sunday; having been all my life, (till very lately,) so tenacious of every point

\* Gillies's Life of Whitefield, 8vo. pp. 37, 39.

relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church." On the following day, Mr. Whitefield having left Bristol, Mr. Wesley says, "At four in the afternoon I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining the city to about three thousand souls."

"This," says Mr. Jackson, in his "Centenary of Methodism," "was not the first time that Mr. Wesley had preached in the open air. He did this in Georgia before Mr. Whitefield was ordained; but it does not appear that he had any intention of resuming the practice in England, till stimulated by the example and urgent advice of his friend. But having once adopted this mode of imparting religious instruction to the neglected classes of the community, he never abandoned it to the end of his life, being deeply convinced of its utility, and strenuously recommending the frequent use of it to all the preachers who laboured in connexion with him."<sup>28</sup>

As Mr. Whitefield thus preceded his friend in the open air preaching at Bristol, so he was honoured to set a similar example in the metropolis itself.

Arriving in London at the close of April, 1739, he was to preach at St. Mary, Islington, for the incumbent, Mr. Stonehouse; but while the prayers were being read, the churchwarden demanded Mr. Whitefield's license, or else forbade him to preach in that pulpit. To avoid dispute, he retired to the church-yard, and there, *sub diu*, he proclaimed the gospel. Called by similar circumstances in London as in Bristol, to take himself to the field, he preached the following Sabbath in Moorfields to an incredible multitude, which led the way to his stated labours in the open air at Kennington Common, Blackheath, and the Quarters of Moorfields.

In June, 1739, Mr. Wesley returned to London from Bristol, and found his devoted friend prosecuting these novel services. He accompanied Mr. Whitefield to Blackheath, where about twelve or fourteen thousand people were assembled to hear the word. "At Mr. Whitefield's request, Mr. Wesley preached in his stead; and afterwards, for many years, he addressed similar, and even larger, multitudes in Moorfields and at Kennington Common, at Newcastle-upon-Tyne, and other parts of England, as also in Wales and Ireland."<sup>29</sup>

From these particulars, it is obvious that if, under God, any honour is due to the memory of Mr. John Wesley for his great zeal in out-door preaching, still greater honour is due to the memory of him who first embarked in this honourable but hazardous enterprise. It is therefore intended that at Whitsuntide a centenary celebration of the devoted labours of Mr. Whitefield shall be held in London, and it is hoped that during the present year similar services may be held in all the towns and villages that were blessed by his energetic ministry. But it may be asked—who are the parties to commemorate his most effective administrations? Mr. Wesley possessed a con-

\* Pp. 68, 69.

† Ibid.

stitu  
arde  
obse  
syst  
Wh  
adh  
ley  
sea  
of  
to  
art  
the  
co  
sp  
pr  
w  
a  
th  
s  
g

stitutional temperament and a length of days not granted to his ardent and early disabled friend, and therefore had time and tact to observe and improve events as they arose, and to lay the basis of a system with which his name and policy are incorporated ; but Mr. Whitefield, like Paul, “ came not to baptize” proselytes, or to drill adherents, but to preach the gospel ; so that while the epithet “ Wesleyan” is now the party watch-word of boasting myriads, there is scarcely a congregation or an individual who appropriates the name of Whitefield to themselves. Is there, then, no class in the church of Christ ready to stand forth to commemorate his modest worth, and to revive their own languid zeal, by the contemplation of his seraphic ardour and apostolical devotedness ?

Dr. Adam Clarke has stated, with his accustomed dogmatism, that “ Mr. Whitefield’s labours died with himself. Multitudes were converted under his ministry, and are gone to God ; but there is no spiritual succession.”\*

Mr. Jackson has very properly qualified these assertions. He presumes, and with just occasion, that the labours of Mr. Whitefield were principally merged in those of Lady Huntingdon’s Connexion and in the dissenting churches. “ It is in these communities that the fruit of his most powerful and effective ministry is to be traced.”†

The reciprocal influence of the elder dissenters on the methodists, and of the methodists on the elder dissenters, has not yet been sufficiently illustrated. One of the least satisfactory chapters in Mr. Philip’s Life of Whitefield is that entitled “ Whitefield and the Dissenters,” in which the opinions and proceedings of Mr. Coward’s Trustees, an irresponsible and therefore an assuming junto of some half dozen gentlemen in London, are, in effect, attributed to the whole body of evangelical dissenters of that period. The principle of expediency might probably incline them and a few other important personages not to sanction any proceedings that would be dis-

\* “ It was by this means,” the formation of Societies, “ that we have been enabled to establish permanent and holy churches over the world. Mr. Wesley saw the necessity of this from the beginning. Mr. Whitefield, when he separated from Mr. Wesley, did not follow it. What was the consequence ? The fruit of Mr. Whitefield’s labours died with himself. Mr. Wesley’s fruit remains, grows, increases, and multiplies exceedingly. Did Mr. Whitefield see his error ? He did, but not till it was too late. His people, long unused to it, would not come under this discipline. Have I any authority to say so ? I have, and you shall have it. Forty years ago I travelled in the Bradford, Wilts, circuit, with Mr. John Pool. Himself told me the following anecdote. Mr. Pool was well known to Mr. Whitefield ; and having met him one day, he accosted him in the following manner : Whitefield—‘ Well, John, art thou still a Wesleyan ? ’ Pool—‘ Yes, Sir ; and I thank God that I have the privilege of being in connexion with him and one of his preachers.’ Whitefield—‘ John, thou art in thy right place. My brother Wesley acted wisely. The souls that were awakened under his ministry he joined in a class, and thus preserved the fruits of his labour. This I neglected ; and my people are a rope of sand.’ And what now remains of this great man’s labours ? Multitudes were converted under his ministry, and are gone to God ; but there is no spiritual succession.”—*A. Clarke’s Miscellaneous Works*, vol. xiii. page 527.

† Page 89.

pleasing to the bishops, but the body of dissenting Christians, in town and country, unquestionably sympathized with Mr. Whitefield's opinions and feelings, and by his intercourse with them at home, and with their brethren in the American colonies, there can be no doubt his own mind was confirmed in its attachment to the doctrines of grace and the principles of christian liberty.

As this is a point of some interest in settling the question, *who* should celebrate Whitefield's centenary, a few facts shall be adduced to confirm this position. When Mr. Whitefield's popularity commenced in the metropolis, the two Wesleys were in North America, and his clerical brethren in general appear to have been offended with some of his free remarks on their neglect of the doctrine of regeneration. "Probably some of them were irritated the more," says Dr. Gillies, "by his free conversation with many pious dissenters, who invited him to their houses."

In his native city, Gloucester, there resided "a most venerable dissenting minister," named Cole. Brought up in those prejudices which are too common in cathedral towns, young Whitefield, when a boy, learned to ridicule the aged preacher, and would run into his meeting-house and cry, old Cole! old Cole! old Cole!

Twelve years after, this rude boy appeared in the city as a zealous preacher of the truth. Mr. Cole attended church to hear him, and was delighted with what he heard. "Being much affected with my preaching," says Mr. Whitefield, "he was, as it were, become young again, and used to say, coming to and returning from Barn, 'These are the days of the Son of Man, indeed!' nay, he was so animated and so humble, that he used to subscribe himself my curate, and went about preaching after me in the country from place to place."

Another venerable dissenting minister, the Rev. Mr. Blake, of Blandford, told Mr. Joseph Williams, that "he verily believed Mr. Whitefield was commissioned and sent forth by the Holy Ghost."

The Rev. Risdon Darracott, an eminently devoted young minister, at Wellington, was an early correspondent of both Mr. Whitefield and Mr. Wesley, and called their attention to the awful religious destitution of the people in Cornwall.

In 1750, Mr. Whitefield visited him on his way to embark for America. Writing to Lady Huntingdon, he says, "At Wellington I lay at the house of Mr. Darracott, a flaming successful preacher of the gospel, and who, I think, may justly be styled the star in the west."

He preached twice in Mr. Darracott's pulpit, but a multitude of about four thousand persons assembling, the third service was held in a field adjacent to the meeting. "For my own part I am not afraid to say," observes Mr. Darracott, "that I received him as an angel of the Lord: I felt myself strengthened by him, and enjoyed the sweetest sabbath in all my life in my joint works with him. I may add that our whole town seemed delighted with him, and scarce any, openly at least, spoke against him."\*

\* Bennett's "Life of Darracott," pp. 68, 69.

When Mr. Whitefield travelled in Essex and the eastern counties, he found that the dissenters were amongst his warmest admirers, and Mr. Davidson, of Bocking, pastor of the largest church at that time in the district, received him as an old friend, and also travelled with him in his first visit to Scotland. One of the last religious services in which Mr. Whitefield was engaged in England, was at the ordination of a dissenting minister at Deal. "The Friendship," with Mr. Whitefield on board, was lying off that town detained by contrary winds, when Dr. Gibbons, the pastor of one of the most respectable dissenting churches then in London, and a tutor of the Independent academy, now at Homerton, arrived to assist in the ordination of one of his pupils as pastor of a dissenting congregation there. Hearing that Mr. Whitefield was so near, he went on board the ship and induced him to come on shore and preach on the evening of the ordination service. The reception Mr. W. received was warm and gratifying. Mr. Bradbury, the pastor of the church at Ramsgate, prevailed on him to go over and preach in his pulpit on the following day.\* "I had," says Mr. Whitefield, "a pleasant season at Deal with Dr. Gibbons and some other servants of our common Lord. What then will heaven be?" That strong prejudices were excited in the minds of many pious but punctilious dissenters against Mr. Whitefield there can be no doubt; these, however, upon receiving more correct information respecting his proceedings, were led to rejoice in his abundant and useful labours, and to wish him success in the name of the Lord. Mr. Joseph Williams has recorded an affecting illustration of this remark in his notice of the death of his old friend Dr. Charles Owen, of Warrington, a learned and able minister, who also trained young men for the ministry.

"Upon his death bed he held me by the hand above a quarter of an hour expressing in broken accents marks of great affection for me and great joy for the success I related to him of the methodists; he was glad to learn that some things he had heard to the disadvantage of the brothers John and Charles Wesley, were not true, and though he had a higher esteem for Mr. Whitefield, yet he knew how to make allowance for a difference of sentiments while they held the Head, and rejoiced that Christ was magnified in them and by them."

Another paragraph from the journal of the same earnest and devoted Christian, may be taken as a specimen of the feelings of the great body of dissenting laity at that period, and will close this part of the discussion.

"In this declining state of religion it has been the joy of my heart to see the Lord choosing instruments out of the church of England, (a church which has been more than eighty years sadly degenerated,) and forming them for eminent usefulness; so that I believe in my conscience the Lord hath brought home to himself for seven years past, (1739-1746) more souls by a few hands selected out of that church, than by the body of dissenters of all denominations. I hope nobody that knows my education and profession will suspect this sentiment to be the effect of prejudice, bigotry, or partiality; to me it is evident, and I behold it with joy, that God has

\* Jay's "Life of Winter," 12mo. page 88.

given an uncommon measure of the Spirit to Mr. Whitefield, whom I must name first.\* Messrs. Wesley and many others, their fellow-helpers in the Lord; I am not insensible to their differences of opinion concerning some points which I do not esteem to be fundamental articles of the christian faith, God is certainly with both one and other of them; they all hold the Head; they present salvation by a crucified Jesus with one consent."†

We conclude, therefore, that the modern evangelical dissenters are the parties who should engage in a centenary commemoration of Mr. Whitefield's labours, and that in so doing, they will not be involved in the inconsistency of the Jews, who built the sepulchres of those prophets whom their fathers had slain, but will, by such acts, publicly and consistently declare that they desire to follow the example of that man of God whom their fathers honoured so far as he followed Christ.

But the question will be proposed, who shall make arrangements for this service? THE CHRISTIAN INSTRUCTION SOCIETY we consider to be the most appropriate body to undertake them for the metropolis, and we are happy to state that its Committee have engaged to do so. The catholicity of its constitution, and the boldness of some of its attempts to do good, are in perfect harmony with the feelings of Whitefield, when he said: "I have no freedom, but in going about to all denominations. I cannot join with any one, so as to be fixed in any particular place. Every one has his proper gift. *Field preaching* is my plan. In this I am carried as on eagles' wings."‡ Upon the field preaching department of the Society's labours, Dr. Bennett, in his "History of Dissenters during the last Thirty Years, from 1808 to 1838," thus speaks:—

"To these and other methods of diffusing christian knowledge, of which history cannot record the details, has been added the bold measure of preaching in the open air. This practice, which commenced with the Lord himself, and was followed by his apostles, which was commonly practised by the itinerant friars of the church of Rome, and adopted, at the Reformation, by some of its most distinguished promoters; was revived by Whitefield; largely practised by Wesley; and never entirely abandoned by the Methodists of the Calvinistic and Arminian creeds. But it has been the honour of the Christian Instruction Society to give currency to it among the Independents, whose ministers have, for some years, laboured in this truly apostolic way. To obviate the inconvenience which sometimes arises from the weather, tents have been provided, and put in open spaces near to the most frequented haunts of Sabbath-breakers, who have been attracted from scenes of profaneness and dissipation, to listen to the voice of prayer and the sound of salvation. To the honour of our country

\* Mr. Williams, in a letter to a clergyman, says, "I love and honour Mr. Whitefield as one, to use the words of Dr. Doddridge, 'Whom the Lord hath highly honoured.' Yea, I esteem him, after a great many hours' personal conversation, second to none I know of all the human race, all things considered: I greatly rejoice that by his instrumentality many hundreds, perhaps many thousands, have been awakened from a death in sin to a life of righteousness."

† This and preceding passages are extracted from Mr. Hanbury's valuable and greatly enlarged edition of Mr. Joseph Williams' "Diary, Meditations, and Letters," pp. 215, 232, 350.

‡ Letters, Vol. I. page 277.





and the encouragement of the zealous, it should be recorded, that the brutal treatment often given to Whitefield, Wesley, and their followers when preaching in the open air, is now exchanged for orderly behaviour, and respectful attention, almost without exception; nor is it less creditable to the government, that the new police, which forms a marked feature of the times, is so far from opposing any hindrance to these bold aggressive efforts, that its agents prove the most efficient protectors of all who combine prudence with their zeal. Some exceptions to this last fact have, however, lately occurred."\*

The Committee of this Society being deeply impressed with the painful fact, that multitudes in our native land habitually neglect the public worship of God, even where ample opportunities are afforded them, have deemed it an imperative duty to attempt, during the coming summer, some additional means for arousing the attention of the careless to the Gospel of Salvation.

They therefore, at a recent meeting, **SIR CULLING EARDLEY SMITH, Baronet, in the chair,**

"Unanimously resolved,

"That it appears to this Committee of great importance, that a series of lengthened itinerancies throughout the land, for the preaching of the Gospel in the open air, or in convenient places, not usually employed for Public Worship, should be undertaken by ministers of standing and reputation in their respective connections, as a highly probable means, under the blessing of God, of awakening the consciences of the ungodly and the vicious.

"That in these operations it shall be regarded as a fundamental rule, that the ministers engaged should preach the Essential Truths of the Common Salvation, in which all truly enlightened Christians are agreed, without any reference to those points on which, at present, they are unhappy divided."

It will be conceded that no method of commemorating the zeal and devotedness of Whitefield can be more appropriate or effective than a resolution to imitate his laborious efforts for the salvation of men; we are happy therefore to state, that arrangements are made to hold a public celebration of these services in his own TABERNACLE, Moorfields, London, on Whit-Tuesday next, May 21, which will be the CENTENARY of his first memorable efforts to preach in the streets and fields of the metropolis "the unsearchable riches of Christ."

It would be in every way inexpedient to attempt to raise a Centenary Fund, as our Wesleyan brethren have so successfully done, but contributions will be made on that occasion which will be appropriated to the support of those efforts of the Christian Instruction Society that accord with Mr. Whitefield's devoted example. Similar services might advantageously be held in Bristol and the other towns of Great Britain and Ireland that were blessed with Mr. Whitefield's labours, and be the means of calling forth more vigorous efforts amongst the ministers of the gospel to emulate his example, surrounded as they are by a population far more numerous, and scarcely less ungodly and depraved, than the multitudes whom he addressed.

The particular arrangements for the Centenary Commemoration of the Rev. George Whitefield's labours in the metropolis, will be announced in the periodicals for the month of May.

\* Pp. 324, 325.

## ILLUSTRATIONS OF SCRIPTURE.

Gen. xvi. 13.—“Thou God seest me.”

How deeply affecting was the case of Hagar. Favoured of God above her mistress Sarah with a special blessing, her heart soon swelled with pride; and “her mistress was despised in her eyes.” This imprudent conduct naturally excited Sarah’s indignation and revenge; and when Hagar felt the effects of both, “she fled from her face,” choosing rather to encounter the horrors of the wilderness, than to brook the endless insults of her mistress. But there God was graciously pleased to appear on her behalf. He accordingly commissioned an angel of mercy to comfort her, under all her sorrows. This he effectually accomplished, not only by directing her steps back again to that hospitable abode where she should receive all those attentions which she required, but by predicting the future character and glory of her son. “And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. Behold thou shalt bear a son, and shall call his name Ishmael; because the *Lord* hath heard thy affliction. And he will be a wild man; his hand shall be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.” v. 10—12. She therefore most appropriately called the name of the Lord that spake unto her, Thou God seest me; for she said, “Have I also looked upon him that seeth me? Wherefore the well was called Beer-lahai-roi,—the well of him that liveth and seeth me.

How delightful to know, that this gracious God, who not only trieth the reins and the heart, but is intimately acquainted with all our sorrows, is *our* God also! Thus whenever he condescends to appear, even in his providence, as well as his grace, every believer may joyfully exclaim: “Lo! this is our God, we have waited for him, and he will save us; this is the *Lord*; we have waited for him, we will be glad and rejoice in his salvation.” Isa. xxv. 9. In all our afflictions, therefore, we should immediately have recourse to Him who is “the hearer of prayer,” and who “is able to do exceedingly abundantly above all that we ask or think.” He is not like any of the gods of the heathen, who are but “dumb idols.” “They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not.” They were, even at the best, considered by their worshippers as presiding only over particular places. Hence some were called “the gods of the hills,” and others “gods of the vallies.” But “His eyes run to and fro through the earth, beholding the evil and the good;” and “all things are naked and open to the eyes of Him with whom we have to do.” Hence there is neither time nor place, in which we cannot say, “Thou God seest me.” Let us briefly illustrate this.

*When we rise in the morning*, after having been clothed with the image of death, we should devoutly remember, “Thou God seest me.” For “thy visitation has preserved my spirit,” when utterly

unconscious of danger I lay buried in sleep. Hence I often awake, and “admire the bed that was not made my tomb.” What then can be a more suitable exercise, than immediately to fall down, and adore and praise Him who “neither slumbers nor sleeps!” That his “morning smile may bless all the day,” let me devoutly bow before him, and with thanksgiving supplicate his grace to assist me in all its duties and all its trials. Communing with him, let me read his Holy Word, that I may know both his will and “the way that I should choose.” Then shall I be strengthened from above against the temptations which may await me, and may be rendered invulnerable under all the “fiery darts” of the enemy. For *he* is indeed safe, who derives his power either to act or to suffer, from the God of all grace, “who will not suffer you to be tempted above that ye are able.” 2 Cor. x. 13. The sweet moments spent first with Him, in the closet in the morning, constitute our protection and comfort through the day—knowing that he has graciously promised, “I will never leave thee, I will never forsake thee.”

“Thou God seest me” also, in all the engagements of the day. Activity is natural to man, and is suspended only by disease and infirmity. But how few, when engaged in their secular concerns, habitually recognise the presence of God! Yet his eye is ever upon us, and his providence assigns the station which we occupy, and the duties which devolve on us. Satisfied that our calling is honourable, we may earnestly implore, and reasonably expect his blessing on the labour of our hands, both by his guiding our steps aright, and crowning our efforts with success, according to his infinite wisdom and goodness. His “blessing maketh rich, and addeth no sorrow.” If then we regard him as present, beholding all our actions, business itself will be conducted on christian principles; fidelity and honour will mark all our steps, and the glory of God and the honour of his truth will never be forgotten. Thus we shall be “diligent in business, fervent in spirit, serving the Lord.” As He only “giveth power to become rich,” should we at any time be so favoured, we shall gratefully ascribe all the glory to him. Such a recognition of the eye of providence in our meanest affairs, will most effectually protect us from all that is mean and dishonourable, and dispose us ever to “do all to the glory of God.”

Again, “Thou God seest me,” when “I sit in the house,” as well as when I “walk in the way,” or attend to my secular concerns. While presiding at my own table, I clearly perceive that *Thou* hast blessed me with a comfortable home, spread a table for me in the wilderness, and adorned it with those “olive plants” which surround it. Can I then enjoy any of these without gratefully acknowledging the hand of the bountiful Giver? Assuredly not. “Therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.” Heb. xiii. 15. Were He to withhold his blessing, our food might become poison, or our baskets soon be emptied, or all our comforts wither in an hour. He might justly “take away the wool and the flax which he had given,” or withhold “the early and the latter rain,” and “call for a famine

upon the land," because we had "not glorified the God in whose hand our breath is, and whose are all our ways." Ever remembering then that His eye is upon us, "whether therefore we eat or drink, or whatsoever we do, let us do all to the glory of God." How lovely then will be our home; and how sweet our mercies! How amiable will be our intercourse with each other; and how delightfully will brethren thus "dwell together in unity!" All will "live in peace; and the God of love and peace shall be with" them.

And when "the sun goeth down," and *the night approaches*, "Thou God seest me" still. For we never can say as "the ancients of the house of Israel did in the dark, every man in the chambers of his imagery—the Lord seeth us not; the Lord hath forsaken the earth," Ezek. viii. 12. Indeed the "darkness and the light are both alike to him." Happy therefore, thrice happy is he, who ever recognises the Divine presence, and who is on that account "never less alone than when alone," delightfully absorbed in the contemplation of that God, "who seeth in secret and rewardeth openly." In his closet, after all the toils and anxieties of the day, he will gladly peruse again his Holy Word, and pour out his heart before him in fervent prayer, beseeching him who "keepeth Israel, and who neither slumbers nor sleeps," to watch over him in the hours of darkness, and to preserve him from all evil. Believing that he will do so, he joyfully exclaims: "I will lay me down in peace and sleep; for thou Lord only makest me to dwell in safety." Should any tempter assail you, and plead that the sin will never be known, because no human eye will witness it, your reply is direct and unanswerable—But "Thou God seest me," and "how can I do this great wickedness, and sin against" thee?—For

" Within thy circling power I stand,  
On every side I find thy hand;  
Awake, asleep, at home, abroad,  
I am surrounded still with God."

But not only at home, and in all my secular pursuits is God present, but "Thou God seest me," *especially in thy house*, when I seek the eternal interests of my immortal soul. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it." There, he has graciously said: "I will abundantly bless her provision: I will satisfy her poor with bread. I will clothe her priests with salvation; and her saints shall shout aloud for joy." In the anticipation of such felicity, the believer may well say: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." And on the retrospect of the same, how appropriate the exclamation: "A day in thy courts is better than a thousand!" With what holy delight should we wait upon him there; with what deep humility should we consult his holy oracle; and with what unfeigned gratitude should we receive the law from his lips, and obey it from our hearts! Is God present?—Then "keep thy foot

when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil." Eccles. v. 1. Then restrain every wandering thought, solemnize every emotion, consecrate every affection, and annihilate but the divine presence. Then shall you hold sweet communion with the Father of your spirits and live; then shall you enjoy his "feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined." Isa. xxv. 6. Then assuredly you will be "doers of the word, and not hearers only, deceiving yourselves." Thus we shall all delightfully realize the communion of saints, faithfully walk in Christ, and be gradually trained for the blissful fellowship of the temple above. There we shall behold his glory, "face to face," where there "is fulness of joy, and pleasures for evermore." So shall we ever be with the Lord," and His eye will never cease to delight our souls, and to consummate our bliss!

And when affliction and death await us, how consolatory to know for ourselves, "Thou God seest me!" Here our highest joys are frequently followed by days of mourning. Moses came down from the mount of communion to witness and bewail the rebellion of the children of Israel against the God of their mercies. Paul also descended from his seraphic vision to be buffeted by a messenger of Satan: but God was still with him, and mercifully declared, "My grace is sufficient for thee; for my strength is made perfect in weakness." Since "His eyes are upon the ways of man, and he seeth all his goings;" since he that touches his people, "touches the apple of his eye;" no affliction can befall any of them but according to his infinite pleasure. If, therefore, they be cast into the furnace, He is there as the refiner, sitting by; and with an eye of wisdom and grace, he observes every stage of the whole process, till they "come forth as gold seven times purified," and fit for the master's use. And all the sorrows of earth will, eventually, be recompensed with the joys of heaven; while even here, "when He giveth quietness, who can give trouble?" All our afflictions are "light, and but for a moment;" and being sanctified by the Spirit of God, they "work out for us a far more exceeding and eternal weight of glory."

Thus when death itself approaches, it is ever so—God is there; and "Thou God seest me." How consoling, how delightful! Thou wilt not "cast me off in old age, nor forsake me when my strength faileth." But in "feebleness extreme," when "the grasshopper shall be a burden;" in the bitterest anguish when "heart and flesh faint and fail," and in the last conflict with my unrelenting foe, even in the solitude of the dark "valley of the shadow of death"—"Thou God seest me!" Thou art my strength—my shield—my light—my salvation. Therefore "I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me." Ps. xxiii. 4. When stretched on the bed of expiring nature "the everlasting arms are underneath"—the angels of mercy hover around, to carry my disembodied and happy spirit to the bosom of Abraham—in the presence of my God and Saviour!—Can I then refuse to sing: "O

death where is thy sting—O grave, where is thy victory?" for "I shall see God; mine eyes shall behold him," face to face, and "I shall be satisfied when I awake with thy likeness," "absent from the body, but *present with the Lord!*"

J. C—M.

---

THE CLAIMS OF BRITISH RESIDENTS ABROAD ON THE  
CHURCHES AT HOME.

WE live in an age in which much is devised, and much is undertaken, with a view to make all mankind acquainted with the glorious gospel of our Lord and Saviour, Jesus Christ; but not more, nay, much less, than the wants of the world require. The efforts making by the Colonial Missionary Society and others to provide religious instruction for those of our countrymen who are called to emigrate from the land of their fathers, must, I feel confident, afford much gratification to every pious man who has spent a portion of his life abroad. Such men can best appreciate the importance of these efforts. They know the spiritual destitution of many of our countrymen who are residing in the British colonies, or in different cities of continental Europe; and it may be, they know the ordeal through which most young men who go abroad have to pass, if they be not received at once into christian society on landing upon a foreign shore. A vast proportion of our countrymen abroad are living without God and without hope, and, in some instances, from a fiendish feeling, and in others, from mistaken kindness, they seek to make all young persons joining them from home as much the children of hell as themselves. It is therefore my desire, and my prayer, that the efforts to which I have referred may be continued with strenuous perseverance until the gospel be proclaimed, not only in every British colony, but also preached in the language of our fathers in every city on the continent of Europe, whither our countrymen are known to resort. There they are perishing from hunger, while the servants in their Father's house have enough, and to spare.

On a voyage which I took to a German port, several years ago, I made the acquaintance of a young lady, a German, and a native of that city. On enquiring of her respecting the English place of worship there, she asked, with great simplicity, whether I meant that of the *English* Christians, or of the *very religious* Christians? Finding that it was the latter to which I wished to go, she did all in her power to dissuade me from having any thing to do with them, informing me that some people had gone mad by going to that place of worship. I need scarcely say, that her dissuasions were lost upon me, but my curiosity was roused, and I told her I wished to know the difference betwixt the English Christians and the others, whom she had described as *very religious*. From her I learned that many of the English residing in the town conformed to all the customs of the place, and instead of shutting themselves in their houses upon the sabbath, spent the evenings of that day at musical parties and at the theatre. She informed me of much more, which I soon found to be but too true. Can then a christian parent trust a

child abroad without first making some provision for his spiritual good? What shall a man be profited, though he gain the whole world, if he lose his soul?

It is to be regretted that so little has as yet been done by Christians at home for the spiritual improvement of their countrymen abroad, but there is a hope that more systematic efforts will now be made. It is delightful to hear the fervent prayer, that pure and undefiled religion may abound, and the desires of the heart poured forth in earnest supplication on behalf of those who are the victims of heathenism, and for those who have gone forth as the soldiers of the cross, knowing not whether to achieve a triumph, or to find a grave. While then we pray for these, let us not forget those of our countrymen, who are also in the gall of bitterness, and in the bonds of iniquity, nor those of our brethren who occupy the out-posts of the church. They need our prayers and our aid; let us then do something for them who are ready to perish. Let us not say, with Cain, "Am I my brother's keeper?"

I have spoken of one sea-port. There is another continental seaport, where a zealous and devoted clergyman of the church of England labours. For a long time there was no English minister of any denomination there; but scarcely had this servant of the Lord commenced his labours, when an awakening took place among the British residents, and several were converted to the Lord. One sabbath a lady landed from England, and was delighted to learn that there was now a place of worship opened for our countrymen; she eagerly inquired of the friend, to whose house she had gone, "and what kind of minister have you got?" Her friend was proceeding in reply to give her some account of his appearance, but was interrupted by her young friend, saying, "I do not mean his appearance, but what kind of preacher is he?" "Oh, he is a . . . . but I cannot recollect the name by which they go in England; he is one of the new fashioned preachers—*evangelicals*, or some such name they give them." "Oh," said her friend, "if so, all is right; his is a style of preaching as old as the days of the apostles." Some one may smile, perhaps, at the simplicity of the informant, but surely reflection on her ignorance will check the smile. Is it not sad that such a want of information on the most important subject should be displayed by our countrymen, considered in other respects intelligent, and placed in circumstances which generally command respect?

In another continental town, where there are many British residents, there is living a Scotch family who were visited some time since by a countryman, who is a pious man, and had gone from the same district in Scotland. Shocked at the way in which he found them spending the sabbath, he reproved them, reminding them of the habits of their countrymen at home; their reply was, "When we first came here, we felt uneasy at going out on a sabbath, and kept close within doors, but one sabbath we ventured out, and we saw that every body was abroad, so we gradually got accustomed to go out on the sabbath, and we do not now feel that we are doing wrong." This I believe to be the history of many, and therefore it is, I consider, of great

importance that those of our countrymen who leave their father land should, from their first arrival at their destination, be punctual and regular in their attendance on public worship. I recollect an English gentleman abroad saying to a friend of mine residing in the same city, "Oh, Mr. —, how I wish that I could do as you do!" "What is there," said my friend, "that I can do, which you cannot?" "I wish I could go to church every week as you do." "Why there is nothing very difficult in that," was the reply, "I was always accustomed when in England to attend church, and I should not feel that I had done my duty were I to remain at home on the sabbath." "Yes," rejoined his friend, "but it is long since I have been within the church doors, and I cannot go now; if I could only go once I am certain I should continue to go, but I cannot make up my mind to go, and yet, strange as it may seem, all my losses have befallen me on the sabbath." Still his blind infatuation kept him from the house of God. Shortly after this conversation my friend called upon him on a Monday morning and found him very ill. "Oh, sir, another accident on the sabbath," said the sufferer on seeing him. "What!" said my friend, "you have been out on the sabbath?" "No, never once across the threshold." He had gone down into his cellar, the floor was decayed and gave way, when several boxes of wine fell together upon him and severely bruised his leg and arm, and held him for a considerable time in a perilous situation before he could be extricated; still, however, he kept away from the sanctuary, and a short time after he set out to visit a family living in the country, this too upon a sabbath; driving gaily and rapidly along, the vehicle came in contact with a tree, the concussion threw the whole party to the ground, and in the fall this individual received a bruise in his side which in a short time caused his death. In many cases a month's absence from the sanctuary, and a few sabbaths spent in worldly society, will do much to change the sentiments of the young regarding the sanctity of that holy day, and if the residents in such cities will not provide spiritual good for themselves, and for those who may follow them from the land of their fathers, Christians at home ought to inquire whether they may not lawfully appropriate part of that wealth with which God has entrusted them to the supply of such places, with the services of one who could conduct the public worship of God, and by preaching the gospel from house to house, endeavour to arouse those of our countrymen residing in such places to think of their own souls and the souls of others; for it is not only desirable that a place of worship should be opened in every such city, but that a few christian friends should be ready to welcome the strangers, who might, otherwise, fall into the society of those who, actuated by mistaken kindness, might lead him astray.

I recollect hearing of another gentleman leaving England for a foreign country; on his arrival in the city whither he had gone, he received from some of his countrymen a most cordial welcome. On the first sabbath which he spent abroad, immediately after divine service, his new friends proposed that they should go a hunting; he hesitated, and at length declined accompanying them,

saying he had not been accustomed to spend the sabbath in such a way; they laughed at his simplicity, and said they had left all such silly notions at home, and that now they were not in England; but as he would not hunt, that sport was given up, and a party was proposed and music provided; he declined to join them even in this, and kept his room, but they took the music to the door of his apartment that they might annoy him and drive him from his retreat; finding it impossible to enjoy retirement he came out and joined them; after dinner some one proposed that they should go to the theatre, and all go together; again he shrunk back, and said he would not go: one replied "I am sure you'll go if the parson go? you do not pretend to be better than he is?" Thinking it impossible that the minister would go to the theatre on a sabbath evening, he rashly said, "Well, if the parson go, I'll go and not say another word." "It's done!" cried one, "you will go with us this evening, and if the parson be not there we'll never trouble you more." He went to the theatre, and was scarcely seated when one of his companions, tapping him on the shoulder, said, "Look there, who is that?" He looked and saw the individual who had conducted divine service in the sanctuary in the morning, seated in the midst of his people in the theatre in the evening. The consequence was, the young man gave up all endeavours to maintain a superior piety, and soon became as worldly as any of his companions. But I have heard of things more daring still. On one occasion, a respectable clergyman, then residing abroad, grieved by the state of things around him, attempted to stop the spread of the evil, and in a very solemn address from the pulpit, described the way in which he had reason to fear the sabbath was spent by many of his people, and pointed out the impropriety, if not the guilt of those who attended prayers in the morning, and devoted the rest of that holy day to hunting, visiting, gambling, and the theatre; but instead of thanking him for his faithfulness, his people felt insulted, and the following day a few of them waited on him to say that they would not submit to such interference, and if he meant thus to expose their practices, he had only to state his intention, and they would take immediate steps for his removal.

From this it will be seen, that it is not only necessary to send ministers abroad, but that we follow them with our prayers. They are exposed to greater danger (spiritual danger I mean,) than even missionaries to the heathen. Like these, they are in a great measure freed from the restraint imposed by the presence of those who know what religion is; and they are deprived of the counsel and example of their fellow-labourers; and if not well-established in christian faith and holiness, there is reason to fear the consequence of exposure to the worldly influence of those whom they seek to save. Their professional rank will make others court their society, and they will be invited to the tables of those who make no profession of religion. I have heard of a minister of the gospel placed in such a situation, commencing the discharge of his duties with the determination to set himself against the prevalent vices of his people, and to expose their dangerous tendency. And from the

first he refused to be present at any of their balls or similar entertainments. At length, however, they succeeded in inducing him to be present at a ball, but though present, he would on no account dance. After having been present at a few such parties, however, he consented to dance *once*. Still he would on no account go to their card parties. He was at length prevailed upon to go to one, on the understanding that he was not to play, and a little time sufficed to induce him to try his hand at cards. Thus was he led on by little and little till he joined in many of those amusements which at first he condemned. It is not for those who never felt the power of temptation to exult in triumph, but while they think they stand, to take heed lest they fall. And it is for the church to remember in their prayers, those who are so peculiarly exposed, especially when they go forth at the desire and expense of the church at home.

Finally, it becomes parents and all entrusted with the training of the young, to be unceasing in their efforts and their prayers, that they may be Christians, not in name only, but also in heart. How soon they may leave the paternal roof is unknown—how far they may be removed from parental influence, it is impossible to tell; but if they carry with them even an acquaintance with religion, it may be the means of preserving them in many dangers; and leading them in a land of strangers to serve the God of their fathers. The following conversation was overheard at a party abroad, some time since. Two young men were seated together, when one of them said, "Oh how I enjoy the Sabbath! it is my day of delight." "Pooh!" said the other, "*Enjoy the Sabbath!* That is the day I take for my pleasure and *enjoy myself*." "Oh," said the first, "I once thought as you do, but now I am convinced that if I do not honour God on his day, I cannot expect him to prosper me on the other days of the week, and I find it so." "Pooh!" replied the other, "the blessing of God! I can bless myself." "Yes," answered his friend, "I once thought so too, but I had a pious mother, who taught me Christianity. When I left home I thought very little about it, but when I came here and saw how things were going on, I felt the necessity of religion, and now I am convinced that there is no prospect of happiness, but in complete self-dedication to God, and walking in his commandments. I once thought as you do, but you will tell me on your death-bed, if not before, that you are wrong."

"Train up a child in the way he should go, and when he is old he will not depart from it." Many instructions forgotten in childhood are remembered in riper years; and the seed cast into the ground, though it die, will often be productive of abundant increase. To prayers and pains nothing is impossible.

## ILLUSTRATIONS OF COVETOUSNESS.

## No. II.

OSTENTATOR is of a very different character from Secularis. On him, Providence seems to have lavished all its favours, for little, indeed, of his wealth or his elevation, can be referred to his own talents or industry. Of obscure origin and very humble fortune, he has risen to the possession of great wealth, and with it to the enjoyment of no inconsiderable share of that influence which riches in a greater or less degree invariably command. By the death of one or two relations, who were indefatigable in business, till their life fell a sacrifice to their incessant exertions, Ostentator came into the possession of several hundred thousand pounds; while the mercantile connexions the deceased had formed, continue to yield him, through the hands of skilful and upright agents, a revenue of several thousand pounds annually.

Ostentator had had a religious education. His parents though poor, were eminently pious. The Holy Scriptures, and the writings of some of the best divines, formed their small library. Their son was induced to read these volumes with attention, and the truths they imparted to his mind were not forgotten. The admonitions and admirable example of his parents deepened every valuable impression, and early in life Ostentator professed to despise this world and to live for a better. During several years he laboured for his bread in a vocation to which one of his wealthy relatives introduced him, and through the whole of this period his conduct was by no means inconsistent with his profession. He was remarkable for diligence, carefulness, and a peculiar versatility of character, by which he adapted his conversation and manners to the principles, feelings, and habits of those into whose society he was thrown. His company was valued because his manners were engaging. He talked much and frequently of himself, but he was open, bland and kind, and his loquacity and egotism were forgiven. If his faults were venial when he was poor, they were the topics of eulogy when he became rich. "The rich have many friends," and not a few flatterers; and Ostentator was not proof against the sweet and delusive poison of adulation. As his wealth augmented, his egotism, loquacity, and love of display increased; not that he always kept a splendid table, or indulged habitually in luxurious living, or stored his library with magnificent and costly trifles. He had just enough of a sense of religion remaining, to prevent him from wasting his substance in such useless and unsatisfactory indulgences. Every thing resembling habitual excessive expense was excluded from his arrangements. It was on great occasions that his wealth was profusely lavished amidst the wonder of the ignorant, the amazement of the rich, the adulation of flatterers, and the pain, regret, and tears of men of piety. Ostentator has on these occasions his reward—the wonder, amazement, and flattery of his guests are sweet to him; he smiles with self-complacency at their plaudits; nor is the veriest demagogue ever more

delighted with the shouts of the rabble, than is Ostentator with the congratulations and praises of those who behold his splendour and partake of his dainties.

There is ample cause for the painful feelings which men of piety experience, when they behold the lavish and profuse expenditure of Ostentator in these occasional displays of his wealth and magnificence. They may regret, perhaps, the waste of money, which, if employed aright, might have advanced the glory of God, alleviated the calamities, soothed the sorrows, and removed the ignorance of man. But men of piety cannot forget that Ostentator is a professor of religion—that he names the name of Christ, and affirms, that he is his disciple, whose precepts command, and whose conduct evinced the greatest self-denial. On pomp and display, the Redeemer of the world has poured contempt. Wealth, the means by which these are secured, was held by him in no esteem ; and he rarely mentions or refers to it, except to show its uncertainty, to condemn any strenuous efforts for its acquisition, to evince its danger, and to prove, by striking and impressive parables, its tendency to deaden the conscience, to cherish habits of luxurious indulgence, and thus to prepare the soul which delivers itself up to the pleasures which can be procured by it, for the place where the rich man “lifted up his eyes being in torment.” The true friends of Ostentator fear that he is gradually preparing himself by his occasional acts of profuse luxurious expenditure for a similar termination to his career. Not that he delights in the sumptuous fare or splendid array for their own sake, but only as they tend to shed a lustre on himself. It is his magnificent equipage, his costly viands, his imposing mansion, that attracts the attention and wins the applause of the gay, the giddy, and the superficial. And to secure these, he would make any sacrifice of time, of thought, of expense, and alas ! even of religious consistency.

But, why condemn Ostentator for these indulgences ? He is not unwilling to give his name to any benevolent object, provided a suitable application be made to him, for his sanction and support. He does not, indeed, choose to aid obscure societies, or to give encouragement to institutions whose interests are not sustained by the rank and wealth of the land. But when he does give, it is with no sparing hand. Let his name stand first on the list, and no after subscription will exceed the amount of his. Call on him in an emergency, and tell him he is the first applied to ; and his flattering manners, his open purse, and his ready pen, will show how much he is gratified with your attention and respect.

Let a public meeting be assembled, and some spirit-stirring orator plead the cause of the ignorant, the suffering, or the enslaved—and in the excitement of the moment, let a number of benevolent donors announce their willingness, and state the amount with which they will aid the object, and the voice of Ostentator will not be the lowest, nor his contribution the least that will be proclaimed.

May we go beneath the surface ? May we look beyond the public meeting and the well printed annual report ? May we ask what widow ; what fatherless child ; what orphan ; breathes out a prayer

for Ostentator? When was it that he visited that cottage, and with a melting heart and eyes suffused with tears lifted the latch, to sympathise with the sorrow, to alleviate the sufferings, and to minister to the necessities of its squalid inmates? Does he delight to go there? Has he been there frequently? Has he *ever* crossed the threshold? No. He knows the spot. He has been made acquainted with the distress, the family is not unknown to him; but he has never entered the abode.

But there is the active and unwearied messenger of mercy—the minister of religion—he is almost daily in the midst of scenes of sorrow, misery, and privation. Ostentator attends the ministry of this good man. He hears his admonitions—listens to his searching appeals—and is sometimes restless and uneasy in his seat. And is not this a good symptom? “Ostentator,” you say, “is humbled; he is sensible of his sins, made acquainted with his deficiencies, and reformation will follow these painful emotions. He will abandon the pride of life, set a lower value on the praise of man, give less from a love of display, and more from principle.” Alas! would this were the case; but the experiment has been made, the test has been applied, and the vile, drossy, selfish character of Ostentator’s alms’ deeds has become too evident.

“But do not too hastily condemn—Ostentator has large estates. Property and anxiety are inseparable. Time also is necessary to arrange his many and complicated affairs. He cannot devote his hours to visits of mercy. He cannot himself, *in person*, do good secretly; but the almoner of his bounty *can* do what he *cannot* do.” Ostentator has no almoner. Claims of a public character are so numerous and pressing, that he has no means of attending to those which are private. “But the minister! the minister of whom you were speaking! He certainly has a check, or a bank bill, occasionally put into his hand for the relief of the necessitous.” Alas! we know the minister intimately; we are in his confidence. He never has. He has applied, but he has applied in vain.

Let Ostentator put his claim to the title of a follower of the Son of God to the test. To what test ought he to apply this claim? To our Lord’s own words, “Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in Heaven; therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do, in the synagogues and in the streets, that they may be seen of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly.”\* What a condemnation is this of all vanity, pride, ostentatious display in the performance of works of mercy! How does all the money that Ostentator has given on public occasions—and all he has given, to be carefully printed and reported in accredited documents, lose its value, and assume, in the

\* Matt. vi. 1—4.

light of this passage of scripture, the character of sin rather than of sacrifice.

Ostentator has poor relatives. Some in the depth of poverty; one or two raised a little above this situation, but still struggling with difficulty through life. Is not some little of the affluence of the rich man permitted to visit these tried and needy sufferers? We cannot say that he has never opened his purse for them; but his gifts, poor and petty as they have been, when compared with the amplitude of his means, have been bestowed with so ill a grace, that they have lost, even to the receivers themselves, all their value. Ostentator would fain forget that he *has* poor relatives. They are offensive in his eyes. They remind him of his mean and obscure origin; and this he wishes to have lost in the splendour of his present fortune. Could money purchase their perpetual absence from the circle in which he moves, and ensure their total oblivion, he would not withhold his hand. But though poor, and in their circumstances obscure, they are of a spirit so much more noble than their favoured relative, that he is well aware they could not be bought or bribed to any such mean compliances. Ostentator then must bear with them. He is not generous, or he would set them above want. He is not magnanimous, or he would deem it an honour to be allied with integrity and uprightness, though meanly clad and poorly housed. He is not, he cannot be christian, or he would avail himself of the opportunity of vindicating his claim to the character, by providing liberally for those of his own house. No, but though Ostentator is neither generous, magnanimous, nor christian, he is selfish. It is true, that he does not love money as the miser does for its own sake, and it is equally true, that he does not love it for any real good, which from principle he can do with it. He loves it because he regards it as a means of throwing lustre on his own character, of bringing out into full and strong relief that important personage *self*.

But, Ostentator, "Are God's blessings bestowed on us to induce and to cherish selfishness? Can any thing which we possess be correctly said to be *our own*? Are we not 'stewards of the manifold gifts of God?' And if, as stewards, we appropriate to ourselves that which is the property of another, do we not merit, and shall we not receive, punishment accordingly? Or if we misapply that, to the proper and legitimate use of which we are plainly directed, shall we escape the due reward of such folly and wickedness? To whom, Ostentator, does all that wealth belong—wealth, which at the instigation of self-love, you either hoard so carefully, or squander so lavishly? Are you a disciple of Christ; a servant of God? If you had ceased to be either by profession, you are yet his creature, who raises up one and depresses another. His creature in whom your breath is, and whose are all your ways. That wealth from which you are striving to rear a column to your own honour, is all His, and you use it not aright—you abuse it most iniquitously, by not devoting it to his glory." He who does not employ the gifts of God according to the will of the giver, is poor in the midst of the greatest abundance. And though he lavish thousands and tens of thousands

to secure the praise of man, is not only mean and niggardly, but highly criminal in the sight of God. He may be applauded for his generosity; but he is not even just: he is defrauding him who has the highest claim, while he is profusely bountiful to those who have no claim whatever. What Ostentator gives to religious and other benevolent institutions is not given to God—is not given even for the good of his fellow-creatures. The motive taints and vitiates it all. "Every thing," Ostentator, "which you do in this way is done for your own honour, not for the honour of God—for mere selfish ends, not from any benevolent feelings towards your fellow men. When the poor penitent female broke the alabaster box of ointment and poured its odiferous contents on the head of Jesus, He said, 'She hath done what she could.' It was all her poverty afforded, but she would do no less. But you, of the abundance you possess, have never, since you came into the possession of your vast fortune, given even so much to the Saviour as this poor woman gave—the motive, the intention, the principle, the holy, humble, devout, and grateful emotions which agitated her bosom have no place in yours."

"Go," Ostentator, "go! and pray that the virulent poison of this all-absorbing selfishness, which is pervading your whole moral constitution, and eating out the very principle of your religious character, may by the power of divine grace, aiding you in your strong determination, be rooted out and utterly destroyed. Let your professed subjection to the authority of Jesus Christ be exemplified from this time in your practice. Recollect the claims which the Saviour of the world has on you—his willingness to receive—his power again to turn you into the right way, and to bless you with the consolations of his gospel; separate from which the loud applauses of your fellow men will soon yield you no more real joy, than the feeble and faint sounds of a distant and dying echo. You must yield yourselves again to God. All your powers and all your professions must be consecrated without reserve to Him. Neither your own person, nor any thing which you hold as yours, must any longer be regarded as your own. A life of selfishness must be followed by a life of self-denial and of consecration. All your display to attract the gaze of the world, or the admiration of the church, must be abandoned. Your profuse expenditure on what you have termed great occasions, you must bring at once to a termination. Your gifts must be fewer in public; more numerous in secret. You must not henceforth do good to be seen of men; but you must do it for the love you have to it, and from a desire to glorify God in doing it. In the imposing glare of large assemblies for religious purposes you may indeed be found; but your voice must rarely be heard, the feelings of your heart must induce you to retire, rather than to be prominent; and your subscriptions or donations, instead of being announced with the trumpet tongue or in the dulcet strains of adulation, had better be paid without 'the left hand knowing what the right hand doeth.' The lowly cottage—the poor relative—the sons and daughters of poverty and affliction must not be forgotten, or all the splendid gifts which you cast into the treasury of God will not bear to be compared for a moment with the mite of the widow.

"But you are not sufficient for these things. Habits are strong and

irresistible. No human power can overcome those which are evil. Your sufficiency is of God. Without His aid you will go on through your scenes of splendid misery and infatuated selfishness, and receive at last the doom of the man who lives for himself. But if you call in this all-powerful help, your conflict with the evils of your heart, and the unfeeling folly of your life, will not be in vain. You will gain the victory. Pride will be abased, humility will be exalted in your esteem; you will regard this world and the next, the praise of man and the approbation of God, according to the scripture standard, and no longer seeking your own glory as the great end of your being, you will seek His glory, who can bless even a rich man, and prevent his wealth from being his curse and his perdition."

---

#### REMINISCENCES OF AMERICA.

##### No. IX.—NEW SCHOOL DIVINITY.

WHEN in the United States, I heard a deep interest every where expressed in the proceedings of the general assembly of the Presbyterian church, which commenced its session at Pittsburg on the Monday following the anniversaries at New York. The two cases to which all looked forward with the greatest anxiety were the trial of the Rev. A. Barnes, of the first Presbyterian church of Philadelphia, on a charge of heresy, founded on certain expressions contained in his notes on the Romans; and the proposal made at a previous assembly, that missions to the heathen be undertaken by the Presbyterian church as a body.

Both of these were party questions, and it was expected that the decision to which the supreme court might come, with regard to them, would be followed by very momentous consequences to that important section of the christian church. While no party is to be found in that church corresponding to that designated *The Moderates* in the church of Scotland, or the *High Church* in the English episcopal communion, there are two parties separated by a line of demarcation as strongly defined; the one contending for a strict adherence to the Westminster confession of faith and other standards of the church, in the exposition of divine truth; the other maintaining that the same truths may be less exceptionably expressed in language different from what is generally employed by the older writers on theology.

These differ materially from their brethren on many points, but contend that, on the leading doctrines of Christianity, their sentiments are essentially the same. To them the name of *New Measure Men* was for a considerable time applied, in consequence of many of them considering that some other measures than the simple preaching of the gospel on the Sabbath were called for, in order to rouse both saints and sinners to serious thought; and most of those had carried extra measures to excess, holding the same or similar sentiments to which the name of new school divinity has now been given. With men holding these sentiments, the others, to whom the name of *old school men* is given, were unwilling to co-operate in

the support and direction of the same missionaries sent forth to evangelize the world, and they also considered that new school men could not consistently continue in connexion with the general assembly, whose standard, in the opinion of the old school men, it is impossible for an individual holding the sentiments of their brethren to subscribe. They, on the other hand, considered that there was no reason why they should be thus branded as heretics—that they had been ordained ministers of the Presbyterian church with the sentiments which they still held, and ought not, therefore, on account of these, to be compelled, with their congregations, to leave a church to which they are attached, and that while they prefer carrying on the work of evangelizing the world on what they consider a less sectarian plan than what their brethren would prefer, they have no objection to their brethren carrying on the work by themselves as Presbyterians, but they think they ought not to be compelled to sanction any measure to this end, of which, on various accounts, they disapprove. These differences of opinion have led to much that is unpleasant. This had gone on increasing for some years, and it was expected that the proceedings referred to would bring matters to a crisis, and this appeared to be the object of the proceedings instituted by the Rev. Dr. Junken, President of Lafayette College, against Mr. Barnes.

With regard to the propriety of Dr. Junken's proceedings a diversity of opinion existed; by many it was considered irregular and unjustifiable, and Mr. B. considered that he had great cause of complaint. The truly important question is the truth or correctness of the views entertained by Mr. B. and his numerous friends; but a secondary question became in circumstances, and for the time, the more important, *viz.*, could an individual holding such sentiments as had been expressed by Mr. B., continue in connexion with such a church as the Presbyterian church in the United States?

It had not only been admitted but maintained by Mr. B. that when a man finds his views of truth to be at variance with the system of doctrine in the church of which he is a member, so as in fact to be another system, he is bound, in common honesty, to leave its communion, and to seek to spread those doctrines in other connexions, or in an independent ministry; so that the controversy hinged on the point, *what are the standards of the church?* an answer to which would at once decide the question whether the sentiments held by Mr. B. and his friends could be tolerated in the Presbyterian church.

"Do these standards," asks Mr. B., in his defence laid before the Presbytery, "consist in the confession of faith and catechisms to be interpreted with the utmost strictness in every phrase and expression? Do they require assent to every shade of doctrine, and to every word, as if they were infallible? Are they to be interpreted according to the views of any one? Are any number of self-constituted expounders of the law who claim their interpretation to be the only infallible rule of faith and practice? Are we to rely on

the tradition of the elders, and ask how our fathers understood them? Or are we to interpret them, as we interpret all other writings, by the acknowledged use of language—by the common sense of men—by our own views of the meaning of words, and with that obvious latitude in regard to certain expressions, not affecting the essential features of the system, which seems indispensable in an uninspired composition embracing so many particulars, and so many profound doctrines, and so much that pertains to the philosophy of the mind as the confession of faith?" He then contended that the very expression employed in the ordination formula, in which they were required to express their *assent to the confession of faith as containing the system taught in the Holy Scriptures* was declarative of considerable latitude being allowed in the detail, and that to embrace the system of doctrines in the confession of faith, must mean to denote the embracing of that system as distinguished from the Socinian, the Arian, the Pelagian, and the Arminian. If, then, the expression allowed some latitude in the details, and as it is impossible but that there should be some differences of opinion, "It is for the church," continues Mr. B., "to declare, in a constitutional manner, what shall be regarded a departure from the essential doctrines of the confession, and shall deserve deposition or excommunication." He contended also that the Presbyterian church in America did not contemplate, in its congregations, any such literal and exact uniformity of opinion as was contended for. This he considered apparent from the difference in their terms of subscription from those required by the church of Scotland, from which the most of their forms and rules were borrowed, and according to which every licentiate is required to give his assent to "the whole doctrine contained in the confession, and to disown all other doctrines and tenets and opinions whatsoever, contrary or inconsistent with the before said confession." The correctness of this reasoning he endeavoured to establish by the fact, "that the Presbyterian church has made a difference between the ordinary assent of licentiate and ordained ministers of the confession, and the subscriptions required by the professors in theological seminaries: in the latter, every professor is required solemnly to promise that he will not inculcate, teach, or insinuate any thing which shall appear to him to contradict or contravene, either directly or impliedly, any thing taught in the confession of faith or catechism—(Minutes of General Assembly, 1811.) This great particularity and exactness would not have been required if it had been supposed that this point had been sufficiently secured, by the fact of their having adopted the confession as containing the system of doctrine at their ordination. The fact that this office is so strongly and minutely guarded, shows that great latitude and liberty are contemplated among the ordained ministers of the gospel and members of the churches.

"The same thing is put beyond all controversy by the proviso which was adopted in the Synodical Act, when the Westminister confession and catechism were received as the standards of the Presbyterian church. That Act was passed by the Synod, in 1729, and the proviso is in the following words, *viz.*

“And in case any minister of the Synod or any candidate of the ministry, shall have any scruple with respect to any article, or articles of said confession, he shall in time of making said declaration declare his scruples to the Synod or Presbytery, who shall notwithstanding admit him to the exercises of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruples not essential or necessary in doctrine, worship, or government.

“The act of the Synod was the basis of the union in 1758, and this proviso has never been withdrawn or repealed, and is in fact an essential part of the standards of the Presbyterian church. In that article provision is made for a difference of opinion, which may be known and admitted and tolerated in the Presbyteries, where that difference does not amount to a denial of what is essential or necessary in doctrine, worship, or government.” And Mr. Barnes appeals to the history of the Presbyterian church in America, adducing various decisions at different times, all tending to prove that a latitude was allowed to objectors to the confession of faith as a perfect creed.

The question, however, was still to be decided—Do the sentiments expressed by Mr. B. expose him to the charge of heresy ?

In this my readers cannot be expected to take such an interest as was manifested by the brethren in communion with the church of which he was a minister, but it may be they feel no less interested in the investigation of truth. The expressions objected to occurred, as already stated, in a work published by Mr. B., entitled “Notes on the Romans,” which he prepared in pursuance of a plan formed several years before, which was to provide a brief explanation of the New Testament, in a style and manner adapted to popular use, and especially to the wants of Bible classes and Sabbath schools. A part of this plan was executed in his notes on the gospels, which was highly prized by many in England, where they had been republished by the Religious Tract Society of London. The principle upon which he proceeded he states in the preface to that work.

“The design has been to state, with as much brevity and simplicity as possible, the real meaning of the sacred writer, rather the results of critical inquiry, as far as the author had the ability and time to pursue it, than the process by which these results were reached. The design has been to state what appeared to the author the real meaning of the epistle, without any regard to any existing theological system, and without any deference to the opinions of others, farther than the respectful deference and candid examination which are due to the opinions of the learned, the wise, and the good who have made this epistle their particular study.” And in his defence he says,

“In the exposition of this epistle I have made it my object to avoid the use of some technical words which have been long employed in theology, and which have usually been deemed valuable in the interpretation of the epistle to the Romans; and it is to be presumed, as I shall endeavour to show, that no small part of the charges of error and heresy which have been made against the book have arisen from this circumstance. Had I retained lan-

guage, which has been almost consecrated for ages, in the exposition of the epistle, it is to be presumed that the voice of alarm would not have been heard, that these charges would have never been brought against me. The course which I have pursued, was adopted for the following reasons. 1. My main design was to express the meaning of the apostle, and not to give currency or permanency to the technicalities of theology; that belongs to departments of theological instruction which I have not undertaken. 2. I was writing chiefly for the young and uneducated, and it was supposed that these technical terms and phrases would not convey to them the knowledge of the apostle's meaning so well as plainer language. Common minds are little accustomed to the technical terms of art or science, and to most young persons such terms would require more laboured exposition than the language of which they might be a professed exposition. In conveying my ideas to children and youth, I conceived that I might employ terms more direct and intelligible than those which belong to the profession of divinity, and which are appropriate to a chair of deductive or polemic theology. 3. The words themselves are the subject of controversy; their meaning is not yet settled. As I shall yet have occasion to show the terms 'guilt,' 'imputation,' 'representation,' 'covenant-head,' 'federal-head,' &c. convey to one class of men, one idea, to another, another, to one it may be a correct idea of the doctrine of the apostle, to a second an erroneous idea, and to a third no idea at all. They have been employed, as it seems to me, on the one hand to sustain false and erroneous views of the meaning of Paul, and on the other have furnished occasion for the sinner for his continuance in sin, and a plea for his self-justification; and it appeared to me undesirable to make use of those terms in an exposition designed for Sunday-schools and Bible-classes. 4. It appeared to me that an unfounded philosophical theory had been attached to many parts of this epistle, and that those technical terms had arisen from that theory, and were still insisted on, by many, to give it countenance. As in explaining the epistle it became necessary to show, as well as I was able, that the theory was unfounded, and embarrassed the interpretation; it seemed desirable to employ language which did not presuppose the theory, and which could be understood by the common mind. Whether I have acted wisely in this is now for the Presbytery to enquire."

What, then, it may be demanded, is the difference betwixt the old and new school divinity? Both parties are "agreed in regard of the divine origin, and plenary inspiration of the Holy Scriptures, to the unity, spirituality, and perfections of God—to the nature of his moral government, and the claims and equality of his laws—to the divinity of Jesus Christ, to the fact that he made an atonement for sinners, that he died and arose from the dead and ascended to heaven; to the doctrine that man is fallen, lost, corrupted, and totally ruined in himself; that he is entirely depraved and condemned by the law; to the necessity of a change of heart, radical and entire and transforming; to the doctrine that this is produced by the agency of the Holy Spirit, and that it never is and never can

be accomplished but by Him ; to the doctrine that man is justified by the merits, solely, of the Lord Jesus ; to the doctrine that God is a sovereign, and bestows his blessings when and where he pleases ; that he has a plan that is good and wise, and that man is saved according to his eternal counsel, and his electing love ; to the doctrine that Christians should lead a holy life, and should cultivate a spirit of humility and love, and purity and prayer ; to the doctrine of the perseverance of the saints, and to the great truth that the righteous shall be saved for ever, and the wicked destroyed eternally in hell."

On several points, however, they are found to differ materially, and the apparent difference has been much increased, by expressions being charged by the one party upon the other, which they disown. The following are the subjects upon which they entertain different views.

The brethren to whom the appellation of New School-men has been given, hold that all men are born with a propensity to sin ; but this they will not call a sinful propensity, because they do not consider that guilt is thereby involved, while, as yet, it has not led to the commission of sin. They do not consider that men are sinners until they have sinned. "There is an obvious distinction," says one of them, "between a disposition or tendency to sin, which is prior to all sin, and a sinful disposition. I am not saying then, that there is not, what with entire propriety may be called a disposition or tendency to sin, which is the cause of all sin ; nor that there is not as a consequence of this disposition or tendency, to what with equal propriety may be called a sinful disposition, which is the true cause of all other sin ;" itself excepted. But, I say, that, that which is the cause of all sin, is not itself sin ;" and elsewhere, he says, "do you ask when he will begin to sin ?" I answer, I do not know the precise instant. The Scriptures do not tell us, and I can see no possible use in saying, that we do know what is most palpably evident we do not know. Is it then said that we sin before we are born ? But there is no such thing as sinning without acting, and an apostle has told us of two infants who, while yet not born, had done neither good nor evil. Do you say they begin to sin at their birth ? But some knowledge of duty is requisite to sin, and we know, for the inspired historian has told us of some children who had no knowledge between good and evil. Do you say it must be so, for they die, and death among human beings proves sin. But children die before they are born, and, perhaps, also some children die who have no knowledge between good and evil. Do you say, the language of Scripture is universal, that we are to preach the gospel to every creature. Of course, if your mode of interpretation is right, we are to preach the Gospel to infants—and to animals also !—to every creature.

"Instead then of attempting to assign the precise instant in which men begin to sin, we choose to say they sin as soon as they become moral agents, they sin as soon as they can ; and who will affirm that this is not soon enough ? If it be asked, how soon can they sin ? I answer, very early, that they are justly represented as sinning from their youth, and in the figurative language of the Scriptures, from

their birth and even before birth, so early that the literal interval, if there be such an interval between birth and the commencement of sin, is either so short or unimportant, that the spirit of inspiration has not thought it worthy of particular notice."

They don't consider that there is any evidence in Scripture, that *Adam understood* the sentence of death passed upon him, as meaning more than natural death, although they do not deny that it also involved eternal death. They do not consider that Adam is anywhere in Scripture, called the federal head of the human family, and decline employing this illustration of the relationship of Adam to his descendants, but they deprecate a sentiment with which they have been charged, and which may possibly have been expressed by some who think along with them in other particulars, viz., that we have no more to do with the first sin of Adam than with that of any other parent. They admit that we share the consequences of, but deny that we share the guilt of Adam's eating the forbidden fruit, if the idea of blame be attached to the word. They also disown the expression that sinners can convert themselves when they please, but assert that certain passages of Scripture which their brethren consider proof of the inability of sinners to turn unto the Lord, have no reference to the subject. They believe that the only reason why a man cannot repent is, that he will not—but that he never will *will* to return unto the Lord, until the Spirit of God convert him.

While they deny that there is any thing meritorious in faith, which they consider simply believing, they assert that in the expression "Abraham believed God, and it was imputed unto him for righteousness," the pronoun "it," refers to Abraham's believing God. They maintain that Christ suffered in the room of his people, but deny that he bore exactly the sufferings which otherwise they would have borne. They admit that justification is more than pardon, but they do not find it asserted in Scripture, that what has been called the active obedience of Christ is imputed to us. And as they think this is impossible, as they understand the word impute, they prefer not employing this illustration of the operation of the atonement, founded on a distinction drawn by theologians betwixt the active and passive obedience of our Lord.

The expression "God's righteousness," they consider to mean God's method of justification, which is thus explained by Mr. Barnes. "The phrase righteousness of God is equivalent to God's plan of justifying, even his scheme of declaring them just in the sight of the law, or of acquitting them from punishment and admitting them to favour. In this sense, it stands opposed to man's plan of justification; by his own works, God's plan is by faith. The way in which that is done is revealed in the gospel. The object contemplated to be done is, to treat men as if they were righteous. Man attempted to accomplish this by obedience to the law. The plan of God was to arrive at it by faith. Here the two schemes differ, and the great design of this epistle is to show that man cannot be justified on his own plan, that is by works; and that the plan of God is the only way, and a wise and glorious way of making man just in the eye of

the law." And again, " but the plan of justification by faith is God's plan of pardoning sin, and for treating us as if we had not committed it, that is adopting us as his children, and admitting us to heaven, on the ground of what the Lord Jesus has done in our stead. This is God's plan. Men seek to show themselves by their own works; God's plan is to save them by the merits of Jesus Christ."

To obviate any lurking suspicion of legality, which may have arisen, one other quotation from a sermon by Mr. Barnes, will, I doubt not, suffice.

" I have no sympathy with any scheme that divides the honour with man; I have so deep a sense of the utter and total wickedness of the human heart; of its entire opposition by nature to all that is good, and of the corruption of all its best efforts, even when aided, that I involuntarily shrink from every scheme that seems to mingle in merit the pure work of the Holy Ghost, with the crude and abortive energies of my own bosom. I seek to ascribe in this work, simple and undivided praise to God; to feel and proclaim to my expiring breath, that God is first, is midst, is last, is supremest, is best in all the work of saving men; and that poor human nature in all cases, except the person of Jesus Christ, is to be regarded as undeserving, polluted, and meriting only death eternal."

After a very lengthened discussion—to the great joy of many residing both within and beyond the bounds of the jurisdiction of the General Assembly; it was by a small majority decided to reverse the sentence of the inferior court, and continue Mr. Barnes in the pastoral charge of his church and congregation.

---

OBSERVATIONS ON THE REVIEW OF DR. YOUNG'S  
"SCRIPTURAL GEOLOGY."\*

(*To the Editor.*)

SIR—I have been very much pained in reading the review, in your last Number, of Dr. Young's "Scriptural Geology;" by the tone of the article in general, and especially by the contemptuous ex-

\* It is not usual nor would it indeed be convenient often to insert, in the body of this Magazine, observations and appeals respecting the opinions expressed in our review department. The subject of geology, however, is one of so much interest that we are willing our readers should know what may be said against the views which have been frequently expressed in our pages. At the same time, we are compelled to say that our "Constant Reader" has not dealt fairly in selecting two passages from an article in our volume for 1836, and placing them in contradiction. He ought to have said that the writer of that essay was enumerating various systems of opinion; that in the one case he was stating what seems to have been his own sentiment, and as "in the highest degree probable;" but that, in the other, he was reciting (though, we apprehend, too incalculously,) the opinion of other persons. Our readers would have, we think, a very different impression from that which the "Constant Reader" seeks to make, if they read the entire connexion, especially of his first extract. We would also recommend to him, and to all who feel interested in geological inquiries, the essay of Professor Hitchcock, in the same volume, p. 82.—EDITOR.

pressions towards those of Dr. Y.'s views which it contains; I cannot think that such a mode is the best either to convince an opponent, or to advance the science (?) of Geology, far less to harmonize (which, perhaps, is not so much the business of a reviewer) the phenomena of existing facts, and the discoveries of the geologist, with the confessedly obscure account of the first acts of creation recorded in the Mosaic narrative.

First, let me observe that I know nothing of Dr. Young; who he is, or what he is: it is from no sympathetic feelings for that author that I trouble you with these few observations; but from a growing opinion that the advocates of the new doctrine are somewhat too bold, hasty, and conclusive in their assertions. As a proof of this I need only notice a remark of Professor Silliman's, "who is not to be named without a deep feeling of respect and honour," contained in the extract which the reviewer himself brings forward. "To those who would assign to the agency of a general deluge the vast work of depositing the immense solid geological formations, with all their varied stores of animals, plants, fragments, and diversified successions, we can say, only, that such effects from such a cause are physically *impossible*, especially within the limits of time, and under the circumstances assigned in the Mosaic account." Now I submit that no man living, let his researches have been what they may, let his acquirements be what they may, can ever be in a situation to render such an expression proper. To what does it amount? To this: I am perfectly conversant with all the properties, latent and active, of matter in all its modifications and complications, I am acquainted with all the agencies which act, or which *ever have* acted on matter; there *is* no agency of which I am ignorant; there *can* be, there *can have been* no agencies of which I am not cognizant; I know exactly all the effect of caloric, electricity, galvanism, &c.; how and when and where and to what extent they have operated; I have computed the general and local results of their action in all its ramifications and combinations, so that I am *infallibly* certain that the stratification of any given rock has required the period of time and been accomplished in the precise manner which I have assigned to it, and cannot possibly have occurred in any other way. All this, and much more than this, is necessary before Professor Silliman, or any other of the "distinguished men who are not to be named without a deep feeling of respect and honour," should speak of *possibilities* in relation to such a subject. And in combating such daring assertions as these, Dr. Y., and others who hesitate to assent to all the dogmas of modern geologists, are to be met with the puerile question, "Is it wise to fly in the face of the distinguished men who must be confessed to hold the highest station in this department of philosophy?" The same question might, with equal force, have been addressed to good old Latimer, when he persisted in his protestanism, and was "absurd" enough to "fly in the face of the distinguished men who [held] the highest station in the department of [theology]." Indeed, of the two, it is a far greater offence, now-a-days, to differ from the geological conclusions

than from the christian faith of the geologist. In the latter case a man may be treated with courtesy, his opinions respected, and his mind allowed to be, perhaps, one degree above idiocy; but if he refuse to bow down to the geological image, the terms "absurd," "monstrous absurdity," "ridiculously unreasonable," &c., are launched at him with no sparing hand, thus proving, at any rate, the correctness of *one* declaration of Scripture, that "knowledge puffeth up."

But on the question as to the *wisdom* of "flying in the face of the distinguished men who are not to be named, &c.," by an attempt (in a "spirit and manner" accordant with "an amiable disposition and christian character," which is conceded to Dr. Y.) to combat their rash assertions, let me ask, is every believer in revelation called upon to harmonize its discoveries with any theory which the scholar may choose to construct or adopt? Rather does not the onus lie on the theorist to show his alleged facts to be consonant with revelation, without adopting arbitrary explications, "at which competently informed persons must feel pity and contempt," before he demands our assent to his dogmas? Are the statements of the Bible to be altered with the ever shifting aspects of the superstructure of a theory built on a foundation little better than a quicksand, and which, in all probability, in twenty years will be discarded and laughed at, as the theories relating to it twenty years ago are now?

The reviewer asks again, "Is it wise to present to the distinguished men who are not to be named, &c.," "The idea that the holy Scriptures are hopelessly irreconcilable with great classes of facts in natural history?" "Is it not most imprudent and dangerous thus to yield the idea that religion and philosophy are at variance, unless hypotheses be admitted, at which competently informed persons must feel pity and contempt?"

Now the whole of this expostulation goes upon the supposition that alleged geological facts rest upon a basis perfectly immovable; are established beyond the possibility of doubt or question; as much so as the facts of natural history themselves. Facts of *natural history* must every where be admitted, but surely it is competent to any one to demur to the alleged geological facts associated with them? A stratified rock exists; that is a fact of natural history. *That it has been produced by the process and required the lapse of time which the theorist assigns to it, may be a geological fact, but till better proof, than has hitherto been produced, can be shown, we may, surely, hesitate to class such assumptions with facts without being guilty of the "dangerous imprudence" of "yielding the idea that religion and philosophy are at variance."*

The reviewer appears to be particularly solicitous lest the "distinguished men who are not to be named, &c.," should imbibe this idea, and repeatedly asks, "Is it wise, &c.;" to this it may be replied that, if they choose, with all the learning which so "distinguished them, that they are not to be named without a deep feeling of respect and honour," to follow their own theories rather than the Bible, let the risks of their "dangerous" and "imprudent" course be upon themselves. It is a fair ground for entertaining a suspicion

of any theory when it requires a new version of the Scriptures to render it harmonious; but, on the other hand, what are we to think of the *wisdom*, which, for the sake of a profitless theory, chooses to unsettle the mind of the christian church, and involve its members in no small measure of doubt as to the degree of reliance which is to be placed on that word on which their faith hath heretofore firmly rested?

On this subject I am not sure that the Conductors of the Congregational Magazine are altogether blameless in admitting into its pages the subject at all, particularly such a paper as the one which has elicited these remarks. However, so far as this Magazine has hitherto contributed to the diffusion of geological knowledge, much harm, certainly, cannot have been done, for it has presented, in the same paper, both the bane and antidote.

The reviewer is singularly unfortunate in referring to this Magazine as furnishing any thing in favour of his views, for if it proves any thing, it proves just as much on the one side as the other. I have made two extracts from the volume for 1836, and placed them in *juxta-position*, that the reviewer may admire the beautiful consistency of a theory, as sketched, doubtless, by some "distinguished professor," "who is not to be named without a deep feeling of respect and honour."

## PAGE 566.

"While it cannot amount to actual demonstration, the opinion is, in the highest degree, probable, that the strata forming the exterior crust of the globe, have been deposited at different periods and at *vast intervals of time*. 'An unassignable series of ages might have been necessary for the accomplishment of this process, nor is there the least necessity for confining the operation to any period analogous to our knowledge of the limits of time.' From those facts (distribution of fossils,) we are led to believe that the earth underwent many important revolutions *before it was fitted up as a residence for man and the inferior creatures who were brought into being at the period of his creation.*'"

## PAGE 568.

"Adhering to the common interpretation that the days of creation were literally twenty-four hours, and that no order of earthly things existed previously to that recorded by the Hebrew language **WE MAY FIND A SUFFICIENT SPACE OF TIME FOR ALL THE EXISTING CHANGES IN THE INTERVAL BETWEEN THE CREATION THUS LIMITED AND THE PERIOD OF THE DELUGE.**"

When inconsistencies, like the above, appear in the theory of the same person (and in a paper written in a highly becoming spirit,) we need not wonder that geologists have so ill agreed with one another; and I think it is *not very "ridiculously unreasonable"* to entertain some doubt whether "reasons have now become established sufficient to justify confidence on those principal parts of geological philosophy upon which all the highest authorities in every country are agreed." (?)

If "we may find a sufficient space of time for all the existing changes in the interval between the creation and the period of the deluge," it demonstrates the "monstrous absurdity" and "ridiculous unreasonableness" of the assertion of Professor Silliman, which the reviewer brings forward, and which is evidently founded on the supposition that the properties and agencies of matter existing and operating now, are precisely the same with those existing and operating in the early ages of the world; a supposition which would be much more valuable could it be demonstrated to be true. Is it to be argued that because certain processes in a given time produce certain results on the external crust of the globe, therefore the substance of such phenomena must have been *originated* by the same means which are employed to preserve and perpetuate it. When the earth, spontaneously, brought forth food for man and beast in such luxuriance and abundance as perhaps the most highly cultivated garden could not now equal, must there have been no difference in the elements, or secondary causes, producing this, from those in operation now? Such as a difference in the relative properties of the gases composing the atmosphere; a difference in the relative proportions of the elements of water; a difference in the vegetative powers of the soil? And might not these varied agencies, in combination, have produced effects of which we can now form no conception, not only in the production of vegetable and other matter, but also in the *decomposition* of it? I remember having read, some time ago, an account of the experiments of Mr. Crosse in the formation of crystals, similar to some found in a cave somewhere, I think, in the south-west. Now had the geologist examined the crystals in the cave, and given an opinion, or rather I should say dogma, as to the period required for their formation, he would have determined it according to the operation of (to him) known laws, and very probable, with Professor Silliman, would have said that to have been produced in less time was "physically impossible." Mr. Crosse, however, *demonstrated the possibility*, by producing similar crystals in a few hours. It will hardly be questioned that the Divine Creator, by the same or other means, could have done the same. It yet remains to be shown that he has not done so, both with regard to crystals and all other formations.

This circumstance affords a fair representation of the state of the question between the advocates of geology and their yet sceptical opponents. Till the geologist can demonstrate the "impossibility" of this or that formation having been produced in any other manner, or in a less period than he is pleased to assign (to do which, I maintain, the qualifications I have named, and far more, are necessary,) it would be better to assume a less confident tone, and proceed with more humility in the exploration of the works of Him, "Who is wonderful in counsel and excellent in working," and "whose ways are past finding out."

A CONSTANT READER.

## REMARKS ON FREE SITTINGS IN CHURCHES AND CHAPELS.

(To the Editor.)

SIR—Can you give me room for a few remarks on the subject of Free-sittings?

Dissenters, reproached with not making provision in their chapels for the poor, have of late very extensively adopted *free-sittings* as a remedy for such imputed neglect, forgetting, I think, that what may be useful in the church (which *theoretically* provides a *free-sitting* for every parishioner, *on his paying his tythe and rate.*) may be improper and inconsistent among dissenters. Free-sittings have worked so badly in the church that the Incorporated Church Building Society is now deliberating on the propriety of altering them into *cheap-sittings*.

The following strike me as objections against free-sittings:

1. I dislike their tendency to check that spirit of independence among the poor which it is so desirable to cherish; by rendering them objects of charity, we in fact *pauperize* them; this is not the case in the church, as every parishioner who has paid his rates feels that he is theoretically entitled to a *free-sitting*.

2. Hence they tend to exclude the very persons for whom they have been intended; for the really honest and honourable poor do not like to be stigmatized as objects of charity, and either keep away altogether, or come irregularly.

3. By another class they are unvalued—the general fate of all gratuitous charity—hence has arisen the principle of self-supporting dispensaries, and the present plan of the British and Foreign School Society, which expects all its scholars to pay *something*.

4. They are inconsistent with the principle of dissent, which is that every man should contribute, according to his ability, to the support of those who are over them in spiritual things.

5. The plan of building the free-sittings in a peculiar manner is very invidious, I would almost say unscriptural and unchristian, and dissenters should be the last to make any difference in God's house between rich and poor.

The general result is, that if there is any part of our chapels *empty* it is the *free-sittings*, and if filled, it is in general not by the poor, but by strangers who cannot get seats elsewhere.

The following plan I would propose as a substitute for *free-sittings*.

1. The doing away altogether with any difference in the building of seats.

2. The devoting of a large space to *cheap-sittings*, varying from two shillings to one shilling, or even sixpence *per quarter*. In justice to the poor, the price should be fixed, and if paid *quarterly*, will come lighter; it will be of course only a debt of honour; this plan is extensively adopted in Scotland, and with the best results.\*

\* In a pretty little church at Morningside, a suburb of Edinburgh, which was opened last summer by Dr. Chalmers, we observed that the sittings in the galleries were marked at *sixpence* *per quarter*, and, if we do not greatly mistake, the back seats at *three-pence*.—EDITOR.

3. But there should be a power in the deacons or managers, of allotting sittings gratuitously to poor persons promising to attend regularly, and stating that they are too poor to pay. This, it strikes me, would be much better than the free-sitting plan. How very useful it would be to Christian Instruction visitors to be able to promise permanent sittings to the poor.

4. There should still be *a few* sittings quite free, which, to avoid all allusion to poverty, might be called "strangers' pews." This would do away with much of the dislike to free-sittings.

This plan would require large chapels; but I would call attention to the fact, that almost without exception our largest chapels are most flourishing, not only temporally, but *spiritually*. Let me instance *Surrey*, *Craven*, and *Wycliffe* chapels. I would call the attention of the Chapel Fund Association to this fact, for I think they have made York Road Chapel *much too small* for the neighbourhood. I hope that they will build their other chapels much larger, and let half of the sittings be devoted to the poor by making the payment *very light indeed*. A thousand sittings at even sixpence per quarter will produce one hundred pounds per annum, no undesirable increase to a minister's salary; though this I look at as the smallest point in the case.

I am, Sir,  
Your obedient Servant,

C.

### POETRY.

WE cull the following Poems from a pleasing volume entitled "Geraldine, a Sequel to Coleridge's Christobel: with other Poems, by M. F. Tupper, Esq. M. A.," which has been favourably noticed in a recent article in *The Eclectic Review*.

#### DAYS GONE BY.

THOUGH we charge to-day with fleetness,  
Though we dread to-morrow's sky,  
There's a melancholy sweetness  
In the name of days gone by:  
Yes, though Time has laid his finger  
On them, still with streaming eye  
There are spots where I can linger  
Sacred to the days gone by.  
Oft as memory's glance is ranging  
Over scenes that cannot die,  
Then I feel that all is changing  
Then I weep the days gone by:  
Sorrowful should I be and lonely,  
Were not all the same as I,  
'Tis for all, not my lot only,  
To lament the days gone by.  
Cease, fond heart,—to thee are given  
Hopes of better things on high,  
There is still a coming heaven  
Brighter than the days gone by;

Faith lifts off the sable curtain  
 Hiding huge eternity,  
 Hope accounts her prize as certain,  
 And forgets the days gone by,  
 Love, in grateful adoration  
 Bids distrust and sorrow fly,  
 And with glad anticipation  
 Calms regret for days gone by.

## TRUST.

“ My times are in thy hand.”  
 YET will I trust ! in all my fears,  
 Thy mercy, gracious Lord, appears,  
 To guide me through this vale of tears,  
 And be my strength ;  
 Thy mercy guides the ebb and flow  
 Of health and joy, or pain and woe,  
 To wean my heart from all below  
 To Thee at length.  
 Yes, — welcome pain,—which Thou hast sent,—  
 Yes,—farewell blessings,—Thou hast lent,  
 With Thee alone I rest content,  
 For Thou art Heav'n,—  
 My trust reposes safe and still,  
 On the wise goodness of Thy will,  
 Grateful for earthly good—or ill,  
 Which Thou hast giv'n.  
 O blessed friend ! O blissful thought !  
 With happiest consolation fraught,—  
 Trust Thee I may, I will, I ought,—  
 To doubt were sin ;  
 Then let whatever storms arise,  
 Their Ruler sits above the skies,  
 And lifting unto Him mine eyes,  
 'Tis calm within.  
 Danger may threaten, foes molest,  
 Poverty brood, disease infest,  
 Yea, torn affections wound the breast  
 For one sad hour,  
 But faith looks to her home on high,  
 Hope casts around a cheerful eye,  
 And love puts all the terrors by  
 With gladdening power.

## THE CRISIS.

HUSH—O heaven ! a moment more,  
 A breath, a step, and all is o'er ;  
 Hark—beneath the waters wild !  
 Save, O mercy, save my child.  
 Swiftly from her heaving breast  
 The mother tore the snowy vest,—  
 Her little truant saw and smil'd,  
 Turn'd,—and mercy saved the child.  
 Thus, the face of love can win  
 Where fear is weak to scare from sin,  
 Thus, when faith and conscience slept,  
 Jesus look'd,—and Peter wept.

## R E V I E W.

---

*Counsels to a Young Minister, in relation to his Studies, Preaching, and Pastoral Duties; being the Enlargement of a Discourse delivered at the Recognition of the Rev. Percy Strutt to the Pastoral Charge at Gloucester Street Meeting, Liverpool, Oct. 17, 1838, by the Rev. J. Leifchild, D.D.*

If books are to be judged of by their size, the work before us may be speedily dismissed, for it contains but sixty-six duodecimo pages; if they are to be estimated according to the importance of their contents, this small volume has no inconsiderable claims upon our attention, as it relates to a very comprehensive subject, the Christian Ministry, discussed by one who has attained to a deserved eminence for the very efficient manner in which he has long advocated the cause of divine truth, both from the pulpit and from the press. There can be no occasion, by any recommendation of ours, to commend this work to the approbation of those for whom it is especially intended, as the christian public are, we believe, fully prepared to expect, that what Dr. Leifchild takes the trouble to write will be worthy of their best attention: and he is known to stand so high in the estimation of his brethren of almost every religious communion, that they will scarcely fail to take an interest in a production intended for their welfare, and bearing the impress of his name. All that can be needful on our part is merely to announce the publication of the work, to specify its leading object and design, and to select for notice some points in it which seem peculiarly to claim consideration at the present time.

The circumstances connected with the religious community over which Mr. Strutt has been called to preside, at whose settlement among them Dr. Leifchild was requested to deliver what is usually called the charge, are somewhat peculiar. It appears, from the Doctor's preface, that the congregation formerly assembling at the place of worship where the service took place, a small, but neat and commodious building, in the centre of a dense population, and not immediately contiguous to any other place of worship, had, from causes not necessary to be here detailed, declined and dwindled to a very small remnant. An individual, belonging to the christian church under the care of our valued friend, Dr. Raffles, though affectionately attached to his ministry, resolved, with the ready consent and concurrence of that estimable minister, upon devoting his time and energies to the revival of this decayed congregation. In conjunction with other friends, he obtained the use of the chapel, and having secured possession upon good and substantial grounds, he invited the probationary labours of

ministers likely to accomplish the important object in view. The labours of Mr. Strutt, who was then settled over a distant church and congregation, proved highly acceptable; and after some delay, he was induced to accede to the invitation presented to him, that he would undertake the pastoral charge over them. On the occasion of his settlement at Gloucester Street, Liverpool, the Rev. J. Kelly gave a luminous and candid exposition of our principles as Protestant Dissenters, and on the evening of the same day a discourse on the subject of christian fellowship was delivered to the church and congregation by the Rev. Dr. Raffles with his usual power and pathos; and the minister was addressed by Dr. Leifchild, whose *COUNSELS* are now before us.

Protestant Dissenters, however much misrepresented in this respect, have always attached a great importance to the ministerial character and office, as the variety of their institutions for the education of the rising ministry may attest. They are neither so short-sighted as to suppose that ignorance is the best qualification for teaching, nor so inconsiderate as to expect that learning can compensate for the absence of piety. Still less do they suppose that the knowledge of the classics, however desirable, can be admitted as a substitute for the knowledge of the Scriptures, or that an enviable degree of skill in the higher branches of the mathematics, even if followed by the panacea of a bishop's blessing, can supersede the necessity of a competent acquaintance with theology. They no more expect that a man should be eminently useful to the souls of others who has not experienced the power of religion in his own soul, or that any one should successfully direct others in the way to heaven, who has never taken a step thitherward himself, than they expect that the bitter fountain of Marah should have yielded sweet waters in the desert, or that the grapes of Eshcol should have sprung from thorns, or the figs of Bethphage from thistles. They well know that though the first preachers were unlettered fishermen, God saw fit to supply them with that gift of tongues by miracle, which is now only to be obtained by the ordinary means of human assiduity. But they are also aware that there is a species of knowledge which no universities can teach, and no human instructions can convey, in reference to which we may say with our Lord, "This kind goeth not out but by prayer and fasting." They are therefore anxious, wisely we think, to discover evidences of piety in those who seek admission to their academical institutions. Yet whilst equally solicitous to see their ministers possess the highest mental and literary qualifications, we hope and believe that there are scarcely any members of our churches, who, if they must choose between one and the other, would not rather prefer a minister possessing piety without learning, than one who possessed learning without piety. Happily, however, in the present day, they are not likely to be reduced to so sad an alternative.

The first of Dr. Leifchild's counsels relates to the importance of piety. From this we extract a few of his emphatic sentences, premising, however, that they would be read to much greater advantage in the entire paragraphs of which they form a part.

"The fire that burns on the altar of your heart must be of no questionable origin, but by its fervency and constancy attest its heavenly descent. It could not be of a dubious character, either to yourself or others, without so far impairing, in both cases, all confidence in your ministry. If the blind lead the blind, they shall both fall into the ditch; the one for his presumption in attempting to lead without this qualification, the other for his negligence in choosing such an one for his leader. . . . But, even if he does succeed in some rare instances, what will success be, but an aggravation of his misery at the last day? *What hadst thou to do, to declare my judgments, and to take my covenant into thy mouth?* will be the confounding interrogative of the Judge. And then, while sinking amidst the shrieks and execrations of those who have perished by their dependence on his unhallowed ministry, how bitterly will he be reproached for his inconsistency by the few who have been strangely converted by it, and whose happy condition will present a most mortifying contrast to his own. Ah, my brother, without piety a man had better have done any thing than enter into the christian ministry. He had better have submitted to the most degrading employment, and gone out of the world without notice and without a name. The bells that were hung on Aaron's vestments were placed in the midst of embroidered pomegranates: was there not here an intimation of the divine intention, elsewhere so clearly expressed, that the sound of a minister's voice should ever be accompanied with the fruits of evangelical piety?"—  
pp. 3—6.

The next counsel respects the intellectual culture requisite for the preachers of divine truth. Upon this topic much has been written and spoken, both wisely and well. But we are inclined to believe, that the next generation of theological students will find that considerably more is demanded of them than ever their predecessors thought of acquiring. Society is evidently in a state of transition. The public mind, aroused from its long trance, is awake and stirring, and as though ashamed of its slumbers, like one who has slept till the sun was high in the heavens, will find that it has lost time to redeem, as well as a long journey to perform. The tide of mental improvement has begun to set in, and we trust it will not cease to flow, till the feeble mounds and barriers which ignorance and superstition have vainly hoped would stay its course, shall be swept away, and the knowledge of the Lord shall cover the earth as the waters cover the sea. Religious men will be the first to feel the impulse, and the christian pulpit, which has contributed much to the production of the better state of things, will, in its turn, require to be advanced with the advance of the times. The increasing education of all branches of the community, the wide diffusion of scientific and literary information, the multiplication of schools and colleges, the recent establishment of proprietary and the proposed establishment of diocesan schools, and, in a word, the advancement of the lower and middling classes of society in the scale of general knowledge, will soon render it utterly impossible for the ministers of any church, established or dissenting, to rest satisfied with the mediocrity of attainment, which was formerly deemed sufficient.

We should deprecate, indeed, the thought of our pulpits ever becoming the arena of intellectual gladiatorialship or display; we hold that the preaching of Christ crucified, in the fullest sense of that term, the culture of the habits of holiness and devotion, and the spiritual education of the soul for a happy eternity, must always be the supreme

object and end of the christian ministry. We trust also that a wise and jealous watchfulness will never cease to be maintained by the Evangelical Dissenters against the substitution of any other topics, however grateful to the worldly-wise, in the place of these consecrated themes. Still we believe that, in the times that are coming, a marked preference will be given to those ministers of the gospel who, to unquestioned experimental godliness, are enabled to unite a sound and extensive knowledge upon other subjects also. Men of the world know very well that there can be no earthly occasion to divorce religion from science, or to separate literary attainments from the most devoted spirituality of mind, since our greatest divines have usually been the best general scholars. They know the affinity that subsists between the sciences, and when they find a man ill furnished upon other topics, they will not be disposed to give him credit for any great supremacy of wisdom in his own profession; or at all events will be ready to say, "These things oughtest thou to have done, and not to have left the other undone." But however it may be in the pulpit, we are sure that the rising ministry will not be able to maintain their respectability and usefulness in general society, unless they are known to be in advance of the intelligence of the age, and are prepared to meet the philosophical unbeliever on his own ground. Far from regretting this (as the manner of some is,) we much rejoice in these anticipations, convinced that religion claims to have the best minds devoted to its service, and is entitled to the best produce of those minds.\*

\* One of the most curious passages illustrative of the low estate of religious literature, at one period, in the established church of these realms, and the mortal dread which men, wise in their generation, entertained of the progress of intelligence among the mass of the people, lest the deficiencies of the gentlemen of the **APOSTOLICAL SUCCESSION** should be unveiled to the light of day, is found in one of the justly celebrated Bishop Sanderson's Visitation Sermons, preached before the clergy of his diocese of Lincoln, March 13th, 1620. As the work is in few hands, our readers will thank us for an extract, only reminding them that the good Bishop was reckoned the ablest casuist of the times, and was chaplain to Charles I. The italics are from his own pen, not from our's.

"We of the clergy, though we may not engross the Spirit unto ourselves, as if none were *spiritual persons* but ourselves, yet the voice of the world hath long given us the name of *spirituality* after a peculiar sort, as if we were *spiritual persons* in some different singular respect from other men. . . . Since then at our admission into *holy orders*, we receive a *spiritual power* by the imposition of hands, which others have not, we may thenceforth be justly styled *spiritual persons*. God forbid I should censure all them for intruders into the *ministry* that are not *gifted* for the pulpit. The severest censurers of *non-preaching ministers*, if they had lived in the beginning of the reformation, must have been content, as the times then stood, to have admitted of some thousands of *non-preaching ministers*, or else have denied many parishes and congregations in England the benefit of so much as bare *reading*. And I take this to be a safe *Rule*: Whatsoever thing the help of any circumstances can make lawful at any time, that thing may not be condemned as universally, and *de toto genere*, unlawful. I judge no man's *conscience* then or *calling*, who is in the *ministry*, by his gifts never so slender, I dare not deny him the benefit of his *clergy*, if he can but *read*: if his own heart condemn him not, neither do I."

We commend what follows to the particular attention of our female readers, who will probably think either that their maternal ancestors were according

I  
gen  
lige  
sam  
ma  
!an  
by  
EV  
tio  
su  
ac  
lit  
be  
an  
ve  
to  
h  
s  
t  
L

Few men are more competent to speak upon the topic of the general attainments requisite to the christian ministry, than the intelligent author of these "Counsels." To those who know the incessant occupations of the Minister of Craven Chapel, the demands made upon his time by the pastoral care and oversight of one of the largest congregations in the metropolis, by his labours from the press, by the monthly publication of that increasingly valuable work, *THE EVANGELIST*, together with his frequent advocacy of public institutions, both in London and in the country, it may be a matter of some surprise that he should have been able to keep up and enlarge his own acquaintance with the best writers both in theology and general literature. The freshness and vitality, which Dr. Leifchild has always been able to throw into his own pulpit services, must be considered as an enviable attainment, not to be acquired without a constant devotedness of mind to the subject of preaching; and in his counsels to another, he has probably, in great measure, revealed the secret of his own success. We are happy to fortify our preceding remarks by such an authority.

" Next to piety, the *sound knowledge* you should possess as a minister, so as to fulfil the ministry you have received, is that to which I proceed to direct your attention. He who is professedly a teacher of others ought unquestionably to be himself a man of knowledge. Who can impart what he does not possess? The master of oratory has well observed, that ' no man can be eloquent on a subject of which he is ignorant.' Knowledge, however, is not the gift of nature; which furnishes us only with the faculties for obtaining it, but leaves the attainment to our own assiduity. It is the result of the mind's exercise of its own powers in acquiring the ideas of others, and increasing and maturing its own. These operations of its powers must be untiring and incessant. You have already made respectable acquisitions of this kind, but these must be looked upon rather as having formed the habit, and given you the power of making further and greater accessions, than as constituting in themselves a sufficient stock of materials. They are the vantage-ground, from which you must still

---

to the Bishop's statement, much before their age, or that the clergy of the Church of England, whose ignorance he seems disposed to extenuate, were much behind it!

" But yet this I say, as the times now are, wherein *learning* aboundeth even unto *wantonness*; and wherein the world is full of questions and controversies and niceties in religion; and wherein most of our *gentry*, very *women* and all (by the advantage of long *peace*, and the customs of modern education, together with the help of a multitude of *English books* and translations,) are able to look through the ignorance of a *clergyman*, and censure it if he be tripping in any point of *history*, *cosmography*, moral or natural *philosophy*, *divinity*, or the *arts*; yea and to chastise his very *method* and *phrase*, if he speak loosely, or impertinently, or but improperly, and if every thing be not *point-vise*: I say, as these times are, I would not have a *clergyman* content himself with every *mediocrity* of gifts, but by his prayers, care, and industry improve those he hath, so as he may be able, upon good occasion, to *impart a spiritual gift* to the people of God, *whereby they may be established*, and to speak with such understanding and sufficiency and pertinency, (especially when he hath just *warning*, and a convenient time to prepare himself,) in some good measure of proportion to the quickness and *ripeness* of these present times, as they that love not his *coat* may yet approve his *labours*, and not find any thing therein whereat justly to quarrel." — *Sermons Ad Clerum*, by the Right Reverend Father in God, Robert Sanderson, late Lord Bishop of Lincoln, pp. 47, 48. *Fifth Edition, London, 1671.*

advance. Once intermit that habit and suspend the process of acquisition, and the respectability of your ministry is undermined. You will become a borrower from yourself, and be esteemed stationary, while all the world around you is on the advance. You will be looked upon as a man of a by-gone age. What, in that case can preserve the charm of your ministry to any worthy class of hearers? What can be substitute in laudable attractiveness for new thought, and new arrangement, and new illustration, the result of new acquisitions, new developments of truth, and new modes of conception? Assuredly, nothing. None but the dull and idle can be expected contentedly to sleep in the stagnant pool of such a ministry."—pp. 11—13.

Again the Doctor observes:—

"Here let me venture a remark on a point which has often struck my own mind, and which I refer to with the greatest deference in the presence of esteemed brethren. I allude to the too-exclusive modes of thinking and speaking adopted by divines. Our intellectual pursuits are, I conceive, not sufficiently diversified. We have too narrow a range of contemplation. Our ideas, phrases, idioms, and illustrations, are almost all of a theological cast. I readily grant that sound theological knowledge is essential to ministerial acceptableness and usefulness. A minister who should be better acquainted with all other things than the Scriptures, would resemble a physician who had studied every other science but medicine; or a lawyer who had acquainted himself with every volume but the statute book and the records of jurisprudence. Mighty as a minister you can never be, unless you are *mighty in the Scriptures*. But the essential points of faith and practice in the Scriptures, about which we must be perpetually conversant, are comparatively few. Nor are they to be altered or augmented with additions from any other quarter; the only form in which they admit of novelty is in their illustration. That illustration, therefore, should be drawn from all possible sources. For this purpose you must be a man of various and diversified knowledge. You must be acquainted, in some measure at least, with a variety of topics that are but remotely connected with theology. You will have hearers of all tastes to instruct and please; and nothing will please a hearer more, nor contribute more to his instruction, than to listen to an illustration of a subject drawn from the topics with which he is particularly conversant. The avocations, therefore, of men, the arcana of the arts and sciences, and all the different departments of nature, must be laid by you under tribute. What a fine example do we find in the sacred writers of this method of exhibiting divine truth! They press all surrounding objects into its service, and elevate them by bringing them into such an association. The arts of civilized life, the pursuits of human beings, the instincts of the different tribes of creatures, the scenery of the earth and of the heavens, are all perpetually employed by them to image forth and embody the sentiments with which they were inspired. Why should they not in this respect be closely imitated by us, who are destined, though in a far inferior degree, to the same occupation?"

We have sometimes felt, in common with our brethren, an almost painful sensation in attending ordination services, and in listening to "the charge" to the minister, when the standard of ministerial attainment has been placed very high; and we have sat mourning over our deficiencies, especially when the gifted brother who may have addressed us has failed to furnish any hints or directions, from his own experience, to assist us in reaching the elevation we have been enjoined to seek, or in correcting the imperfections we deplore. Dr. Adam Smith speaks of "unproductive labour," but we have found this to be, in some respects, unproductive humiliation, being unaccompanied by any practical suggestions to help us out of our difficulties. Our mental condition has been similar to that of Pharaoh's bondmen in Egypt, of

whom the double tale of bricks was exacted, without any allotment of straw! We have wondered by what enviable process our reverend monitor has escaped the faults which he so laboriously condemns, appearing to inhabit an intellectual Goshen of his own, unvexed by the hail, and unsmitten by the storm; and have much regretted that he should apparently have lost all commiseration with his brethren on the plains below him, nor deigned to point them to the means by which he has secured the heights above them. Whilst sitting under such inflictions we have been reminded of the Pharisees of old, who bound heavy burdens upon their brethren's shoulders, but refused to lend a single finger in the way of available help!

The readers of the present discourse will not have reason to indulge in these complaints, for Dr. L. is altogether a practical man. This will appear from a brief summary of the leading topics of the work. The text is, "Take heed to the ministry which thou hast received of the Lord that thou fulfil it." Take heed to your PIETY that it be real and genuine; that it be of a superior and eminent cast; that it be not benumbed by the constancy and sameness of your official exercises; that it be sustained and promoted by the use of appropriate means; that it be not marred by secret inconsistency, lest "a hole be made in the wall," for the discovery of your abominations. Take heed to the acquisition of KNOWLEDGE, that it be sound and comprehensive; that it be progressive and increasing; that your reading be systematic and connected, that your choice of books relate to the foundations of knowledge more, and to works of mere sentiment and illustration less; and that it be always made subservient to thinking, and not a substitute for it. Upon this latter point the following direction occurs, equally beautiful and philosophical, "Have, in the capacious stores of your memory and intellect, an ever-widening basis of analogy, thus every point on which you touch will be interesting to your auditors, from the novel light in which you will present it, and the drapery with which you will adorn it." Take heed to your general CHARACTER and deportment; guard against infirmities of temper, against ministerial indiscretion, such as vanity, outward show, and extravagant expenditure; against an exaggerated estimate of your own gifts, and an undervaluation of those of your brethren; against any superciliousness of manner, and against a diminished estimate of the importance of the sacred office itself, which is as far above every thing as eternity is above time: take heed to the MINISTRY itself. Here occur some excellent remarks upon preaching—the excellencies to be sought and the defects to be avoided; upon previous preparation for the pulpit, and whether sermons are to be read or mandated, or partly written, and partly left to be filled up at the time.\* Valuable suggestions are also given on the evils of a formal and tame correctness; on the importance of a constant introduction of evangelical topics; on the avoidance of metaphysical subtleties; on experimental preaching, and whether a minister should confine himself to his own experience;

\* "So that sermons are *well studied*," says a good divine, "it is not in my apprehension material whether the process is carried on with a pen or without one, in the closet, in the garden, in the field, or elsewhere."

on the enforcement of duties ; on exposition, and on fortifying hearers against the heresies of the times. Take heed to PASTORAL duties, that unconverted persons be not admitted to the Lord's table ; that the beginnings of error in sentiment be checked, that enormities in conduct be repressed, that pastoral visits, be not too frequent but marked by wisdom and faithfulness, that especial attention be given to the young, to the sick, and to the afflicted, and that the people be encouraged to works of usefulness and benevolence among themselves.

One motive to the cultivation of personal holiness and devotion, on the part of the ministers of the gospel, occurs to us, which we believe is rarely, if ever, insisted upon, and this is derived from the impressive fact, that they are called to lead the public devotions of the church of God, and to become intercessors on behalf of the people of their charge. To our minds this is a consideration of great force and cogency. We know, indeed, that the merit of the person praying does not secure the efficacy of his prayers, either for himself or others, since the exclusive ground of the acceptance of any human devotions is found in the prevailing advocacy and mediation of the apostle and high-priest of our profession, Christ Jesus : but, on the other hand, none will deny that a person living in a state of ungodliness himself, whatever other qualifications he may possess, will be utterly unable to sympathize with the spiritual wants and necessities of others, and consequently unfit to present them before God in prayer. And it is to be expected that God will scatter to the winds the prayers of the habitually ungodly, whether presented with a form or without one, whether offered for themselves or others. "To the wicked God saith, what hast thou to do to declare my statutes ;" this may fitly relate to preaching ; "Or that thou shouldst take my words into thy mouth ;" this we may apply to prayer. The ministers of religion of every communion may justly tremble, in the absence of religious principle and devout emotion, lest they should be repulsed at the threshold of the sanctuary, as the corrupt priesthood among the Jews formerly were, with the appalling sentence, "When ye come to appear before me, who hath required this at your hand to tread my courts, bring no more vain oblations ; incense is an abomination to me, the new moons and sabbaths and callings of assemblies I cannot away with, it is iniquity, even the solemn meeting, and when ye spread forth your hands I will hide mine eyes from you."

Reason concurs with scripture in the conclusion, "If I regard iniquity in my heart, the Lord will not hear ;" and the first dictates of our moral nature prompt the resolution of David, "I will wash my hands in innocency, so will I compass thine altars, O Lord." They only appear to be the fit intercessors for others who are characterised by eminent sanctity themselves. When Eliphaz and his two friends had exposed themselves to the divine displeasure, God not only demanded that they should offer sacrifice for their sin, but emphatically added, "My servant Job shall pray for you, for him will I accept." Thus when the plague was in the camp, Phineas, a man eminent for his piety and zeal, "stood up and prayed and the plague ceased." The command to Abimelech, to restore Sarah to Abraham, was coupled with this remarkable reason, "For he is a prophet, and he will pray

for thee, and thou shalt live." And in reference to the memorable case of Elias we are assured by St. James, "The effectual fervent prayer of a righteous man availeth much." This seemed to be a proverbial sentiment among the Jews, in the time of our Lord, and hence the expression was used by the blind man in the gospel, "Now we know that God heareth not sinners, but if any man be a worshipper of God, and doeth his will, him he heareth."

From these considerations, therefore, we may clearly see the importance of eminent holiness in the ministers of the sanctuary, whose office it is to speak to the people in the name of God, and to address God in behalf of the people. The one half of their duty consists in intercession, and the other in the proclamation of the truth as it is in Jesus. "We will give ourselves," said the Apostles, "to prayer, and to the ministry of the word," and it cannot be but that both these offices will be rendered, in no slight degree, invalid and ineffectual, if administered by one whose heart is not right in the sight of God. Upon this ground it was, as Jeremy Taylor remarks, that Cyprian affirmed that none were to be chosen to the sacred office but "*immaculati et integri antistites*," "holy and upright men, who offering their sacrifices worthily to God and holily, may be heard in their prayers which they make for the safety of the Lord's people."

We conclude our notice with the eloquent closing passage of this interesting publication.

*"Take heed then to the ministry you have received in the Lord, that you fulfil it. Run, not as uncertainly; fight, not as one that beateth the air; keep under your body, and bring it into subjection, lest, after having preached to others, you yourself should be a castaway. Every man that striveth for the mastery is temperate in all things. You have entered the lists—you are engaged in the course. To retreat were disgraceful; to pursue it faintly, scarcely less so. What remains, but that you throw your whole soul into it, and resolve upon entire devotedness? So run that you may obtain. You are encompassed with a cloud of witnesses, to the arduous nature of the enterprise, to the danger of failure, to the sufficiency of succour in the use of appointed means, to the certainty of success, if faithful and diligent, and to the glory of the prize. May you, my dear brother, finish your course with joy, and the ministry you have received of the Lord Jesus to testify the Gospel of the grace of God;—may a thousand voices be ready, at the last day, to testify to your fidelity, your diligence, your prudence—to your cultivation of every gift, accumulation of a large measure of sanctified wisdom and knowledge, and the entire consecration of all your powers to the service of Christ in the Gospel;—may the best evidence be afforded, in the pre-eminent excellence of the converts of your ministry, that you were a workman needing not to be ashamed;—and may He whose approbation outweighs a world of censure, and transcends a universe of applause, pronounce of you, "WELL DONE!" My own fondest wishes for myself can rise no higher, and thither they ascend for you! Remember where you labour. The town in which your lot is cast is distinguished for its enterprising spirit. It is the spot where an honoured youth commenced his ministry with a blaze of glory too soon quenched by his unexpected death.\* Remember one, from a neighbouring town, who has recently departed from us.† You saw the lustre of his bright example—you beheld the fervour of his towering spirit—you heard his thrilling tones, and witnessed the more than magical creations of his imperial fancy. But we shall meet him, where all the shades and distinctions of excellence will be ascribed to their due*

\* Rev. Thomas Spencer.

† Rev. Dr. M'All.

source. To the footstool of the glorified Saviour we shall all be drawn ; there to present our spiritual children ; there to cast our crowns at his feet, or place them on his head ; and to unite in one immortal anthem of praise to *Him that sitteth on the throne, and to the Lamb for ever.*"

It would afford us much pleasure to know that these counsels were in the hands of the students for the ministry, educating in our theological seminaries ; we fear that pulpit eloquence, in the best and noblest acceptation of the word, as designed to impress the heart and conscience, in connection with eternal realities, is by no means adequately attended to, and without it the cause of Protestantism will be liable to decline. The best eloquence is that of the heart ; but why should not the advocates of divine truth avail themselves of all legitimate modes of commanding that truth to the minds of men ? True spirituality of mind will induce the ministers of the cross to use every effort in their power first to convince the understandings, and then to impress the hearts of their hearers. We shall hope to revert to this subject more at length before long.

1. *The Holy Wells of Ireland.* By P. D. Hardy, M. R. I. A. Dublin : P. D. Hardy. pp. 66.
2. *Letters from Ireland, 1837.* By Charlotte Elizabeth. London : R. B. Seeley and W. Burnside.
3. *Notes of a Short Tour through the Midland Counties of Ireland in the Summer of 1836.* By Baptist Wriothesley Noel, M.A. London : J. Nisbet and Co.
4. *Ireland's Misery and Remedy : A Discourse by John Hoppus, A. M.* London : Jackson and Walford.

THE publications which supply the title of this article place before us in a very interesting and affecting aspect the important country to which they relate. Mr. Hardy furnishes " an authentic account of those various places of pilgrimage and penance which are still annually visited by thousands of the Roman Catholic peasantry, with a minute description of the patterns and stations periodically held in various districts of Ireland." And we can rely on Mr. Hardy when he states that the account is " authentic," incredible as many of the statements must appear to those who are unacquainted with the heathenish practices originated or fostered by the Romish superstition. His pamphlet is for the most part a compilation from writers who have long been in public favour, as Crofton Croker, Mr. Inglis, and the graphic and humorous author of the " Traits and Stories of the Irish Peasantry," —Mr. Carleton. We wish that our English friends, who are disposed to judge as favourably as they can of the religion of their Irish neighbours, would take a pilgrimage during the coming summer to the real Lough Dearn and the fictitious Loughs Dearn, to Croagh Patrick and the Holy Wells at Struel, to the Patterns at Gougane Lake, and on the summit of Mam Turk Mountain, to a good "station" or two, to Tubber Mac Duach and the rest of the holy wells described in these pages ; and then they would be better prepared than they now are to judge of the moral debasement and the spiritual necessities of the sister land. It has been Mr. Hardy's object to draw into the light of day these sad exhibitions of

Roman Catholic folly, impurity, and cruelty; and we do think every enlightened Romanist must be ashamed at the humiliating disclosure; we are sure every Christian must pray for the day when such evils, and the system which produces them, shall be swept away for ever. But how is this most desirable result to be effected? This is the question, to answer which thousands of pamphlets and books have been written, and thousands of sermons preached. We have here an authoress of much celebrity in the religious world, a clergyman of high name not only in his own church, but "in all the churches," and a dissenting minister (ye men of Oxford bear with us, we should have said "a dissenting teacher,") who enjoys the confidence and respect of his denomination, all employing their pens in behalf of Ireland and telling us what we ought to do, to secure the spiritual and temporal welfare of her children.

It is sad and surprising that the necessity for such publications should exist at this advanced stage in the history of protestantism in Ireland. For nearly three centuries have the spiritual interests of Ireland been committed into the hands of the Episcopal Church, the whole land has been divided into parishes, so that no portion might be destitute of the zealous efforts of her ministers, of whose support the state has not been unmindful; at least we hope that an annual income of a million and a half of money, for some thirteen hundred incumbents, will protect the crown and the legislature of former years from the charge of persecuting the Irish clergy; she has had her numerous churches duly kept in repair for her, and duly supplied for the most part by the Papists with all that was necessary for the exhibition of Christianity in its reformed state; she has had possession of the cathedrals erected by Roman Catholics, that in those cathedrals she might teach those Roman Catholics the nature of gospel worship in its apostolic simplicity; she has had palaces for her bishops, mansions for her deans and higher orders of spiritual agents, and parsonages and glebes for the *working* clergy; moreover, political power has not been withheld, she has had *two swords*, the Reverend has had his seat on the bench of magistrates, and the Right Reverend has found the bench of bishops placed among the peers of the realm; and if the bigotted papists have impiously refused, on some occasions, to give her the tithe of all that they possess, the military forces of the nation have been ready to see that her righteous demands were satisfied; and now what account can this church present as the result of all her state protection and state endowment? The return is, that the millions of Ireland are Roman Catholics to this hour, that Protestantism has lost ground, that the country is sunk in moral degradation so awful as to call into existence many voluntary societies to teach her children, and to proclaim, for the first time, in some of her provinces, the principles of Christianity. The answer is, that such is the inefficiency of the church, that some of her ministers have been provoked to take the work of evangelization into their own hands, and that while they were beginning to spread abroad the light of the gospel, they have been arrested and persecuted by the very church whose lack of service they were seeking to supply. Such is the efficacy of the Irish establishment! *Hinc illæ lacrymæ.* Hence the unhappy necessity for christian writers to tell us of "Ire-

land's misery," and to urge us to apply the "remedy." A passage in the excellent discourse bearing this title places in a powerful light the inefficiency of the Irish Protestant establishment:—

" The splendid Protestant Church establishment has done nothing for Ireland, in comparison with the vastness of its apparatus and its immense resources, even on the lowest calculation of its revenue. So inefficient has it proved, after the lapse of three centuries, in gaining over the Irish people to the principles of the reformation, that vigorous means have been taken by Parliament for the diminution of its machinery; a considerable part of which is allowed to be useless, even by the most enlightened supporters of its connexion with the State, who declare the necessity of its being rendered more commensurate to the very limited sphere of the Anglo-Irish Episcopalian population; beyond which, notwithstanding the number of its ministers, the establishment appears to have made comparatively little salutary impression. In some parts of the country, notwithstanding its supposed advantages for usefulness as the religion by law established, it has been known only as a bare endowment; it has possessed no congregation, sometimes no sanctuary.—Nay, how lamentable is the fact, that the more recent troubles of Ireland, which have called for the presence of troops, and the rigour of martial law, have been mainly owing to the hostile and malignant feelings engendered by those laws which have demanded the surrender of property by Roman Catholics to support a religion which they are taught to consider as a dangerous and damnable heresy! Even the sword unsheathed (O spectacle of grief and shame!) expressly to add the dread of ghastly wounds and death to the claims of the avowed church of the meek and lowly Saviour, has utterly failed to give efficacy to those claims; and the Protestant Church, descending from her proud eminence as the *lady of kingdoms*, and with her garments stained with the blood of those who were slain in their resistance to her demands, has been reduced to sue, as an humble suppliant, at the door of the legislature, for pecuniary means of preserving her clergy from actual want!"—pp. 46, 47.

The sermon from which this extract is made has been introduced on a former occasion to the notice of our readers. Its re-perusal, in connexion with the other volumes on our table, has served greatly to enhance its value in our estimation. We think that its instructive epitome of the Irish history, its affecting picture of Irish suffering, its faithful portraiture of the superstition by which the mass of the people are ruled, and its stirring appeals in behalf of the country, as "a field of missionary labour," give it a powerful claim on the attention of all who wish to be rightly informed on the subject to which it is devoted.

We are sorry that we are unable to speak in the same strain of "Letters from Ireland by Charlotte Elizabeth." We should be happy if we could, while discharging the critical duties of our vocation, afford her as much pleasure as she received during her recent visit to her adopted country. We would readily wave our *plume* in her presence as gracefully as the carman of New Ross,\* and we shall seek to associate our editorial fidelity with christian courtesy. There is much praise due to Charlotte Elizabeth for many of her writings, their style is pleasing and their object sacred; and these letters contain many

\* "On my making some passing remark, expressive of warm attachment to Ireland, he said nothing, but, leaping down from his elevated seat, went to the hawthorn hedge-row, and cut the most beautiful plume-like spray of its delicate blossoms that I ever beheld. Of the look and gesture with which he presented it, I can only say, that if I were to carry a costly tribute of loyalty to the foot of a throne, I would try to imitate the carman of New Ross."—p. 23.

beautiful and interesting passages, which we should be happy to transcribe did our space permit. But that which spoils all, is the political character of the work. We think Charlotte Elizabeth a very good christian, but a very sorry politician. Indeed, we ought not to look for profound political wisdom in a female writer, and we think we do our authoress no great wrong when we inform our readers, that, if they are in search for this commodity, they need spend no time in seeking for it in the pages of Charlotte Elizabeth.

Many of the earlier pages of her "Letters" are occupied with the horrible tragedy of the Rebellion of 1798, the dates, scenes, and actors all being for the thousand and first time fully described. The apology for all these terrific recitals is thus given:—

" If I did not believe that rebellion was at this moment spreading and ripening for a more terrible outbreak than before—if I did not know that past experience alone can yield a lesson for the probable future, I would never stain my paper with a recurrence to that terrible lesson so deeply imprinted, so soon obliterated from the minds of our rulers."—p. 70.

It is well that our fair authoress escaped from Ireland before the "terrible outbreak" she forebodes has occurred. She appears, however, to have travelled very securely through the past and future scenes of carnage; and to have dwelt amidst the vibrations of the social earthquake without harm. We quote the following passage from her pages because it is beautifully written, and because it ought to abate the fears which Charlotte Elizabeth has excited in her own bosom, and, we doubt not, in many others.

" Mrs. S. has taken care to fortify her house, living as she does *in the heart of a very disturbed country*. If you ask for a sketch of her fortifications, it is soon given without the aid of pencil or compasses. Her body guard is composed of a large number of those same turbulent paddies, constantly engaged by day in various kinds of labour, on fair wages, whose cabins are often brightened and their hearts cheered by her benevolent attentions. Near the entrance by which an assailing party would probably approach, are three fortresses in the shape of exceedingly elegant little cottages, mantled with roses and honeysuckles, and garrisoned with a formidable troop in three divisions, of which the most effective, I should think, comprises warriors and amazons between the ages of three and eight years. Nothing could exceed the celerity with which this respectable corps went through their exercises, under the command of their smiling captain, Miss S., and the war song which they lustily chaunted, at the pitch of their voices, from the pages of Watts, would at least have daunted their fathers and elder brothers from prosecuting any hostile design. The other detachments were formed of older boys and girls, most of them promoted in course of service from the light infantry battalion."—p. 142.

She adds,—

" The bare idea of any advantage being taken of the lonely situation of the house, and the very small proportion of male inhabitants now occupying it, excites a laugh of playful derision. I requested to be introduced to the watch dogs, and was gratified by being allowed to pat a most venerable specimen of a superannuated Dane, toothless, and just able to obey the kind summons that called him to the hall door. ' But surely you have others,' said I, after duly noticing the good-tempered animal. ' No,' replied Miss S., ' mamma is not fond of pet dogs.' ' But for protection.'—' Against what? we have nothing to be afraid of here.'—p. 142.

She concludes by saying, very justly it would appear, "as yet, open

war is not declared against the landlords, but," she adds, " the Protestant clergy are doomed to destruction."—p. 143.

Leaving the Protestant clergy out of the question for a moment, we are glad that these pages assure us after all, that " *as yet open war* is not declared against the landlords," and that efforts to teach the word of God on the " voluntary principle," are carried on very safely and very successfully among the turbulent Irish. Pity it is, that such alarms should be expressed by the traveller, when her hostess found them quite unnecessary. We dwell on this point the more, as we feel some fears, that the cry of danger sounds too much like the war-cry so often uttered by a certain class of politicians against " the powers *that be*," whom we find described at page 220 of this volume as " her Majesty's very incompetent administration."

Passing from the scenes of coming rebellion in the south to the region of " loyalty " in the black north, our traveller is much occupied in the praise of orange lilies and orange lodges. When the " Letters " were written, orangeism, that powerful auxiliary to the gospel, was in the shade ; the " incompetent administration " had given a " gratuitous affront to the loyal and peaceable people " of the north by " the ostentatious parade of her Majesty's troops " to prevent the feelings of one class of her subjects being irritated by the idle but taunting processions of another class ; the orange lodge at Tollymore Park, " elegantly hung and festooned with fine cloth, in panelled compartments, alternately dark blue and orange, the seats and cushions being of the same," was " nearly dismantled," the defenders of the faith had to lay aside their " orange scarfs or sashes under which throbbed some of the truest hearts that ever rallied round an *endangered church* and throne," and the secretary had despoiled himself of his pen, the treasurer of his key, and the chaplain of his bible, " *all in silever*." Alas for the day when the endangered church lost such support, its silver bible ! its silver key ! its silver pen ! It must be consoling to the afflicted writer, however, to find this noble army of martyrs revived again. We cannot congratulate her on the event. Our judgment on this orange christianity differs widely from hers. We think the orangeman does as much to prevent the reception of the gospel as the ribbonman does to oppose it. Supposing that all orangemen were Christians, though we feel assured that the pious nobleman at the head of this order must be fully aware that multitudes of them know nothing of vital religion ; but supposing this case, then we say that the position they assume and the tone they utter, unfit them for being useful in maintaining or advancing the religion of Jesus Christ. William of Nassau is known to be a name that sounds harshly on the ear of the Irish Roman Catholic, and we ask why " the story of peace " should be associated with any other story that tends to steel the heart against it. The message of mercy itself must lose its effect, if proclaimed to a vanquished people as the religion of their conqueror, if preceded by the flourish of the herald's trumpet, and enforced by the sanctions of earthly power. And we speak now, not only in reference to orangemen, but also with respect to the class of christian philanthropists with which our authoress is associated,—we mean the spiritual and zealous portion of the high church party. We do not call in question their sincerity or their zeal

for the Lord of Hosts, but we are at issue with them about the *means* employed to accomplish the evangelization of Ireland. We remind them that the gospel conquers only when it wins over the heart with its confidence and its affections. We remind them that past experience shows it to be in vain to send the gospel as part and parcel of the law of the land, as the royal will. We must not say the religion of England ought to be the religion of conquered Ireland. The Word of the Lord must go forth out of Zion, not out of an earthly court. It seems, if we understand the "political creed" of this lady and her friends, that the legislature of the empire ought to be an "assembly of divines sitting at Westminster," so that from the same quarter we might learn what taxes we are to pay and what doctrines we are to believe. We put the subject in this light, that its absurdity and presumption may be seen. And we would urge our friends, from whom we differ so widely on this subject, to consider what we say.

It is our lot to differ from Mrs. C. E. Phelan on another subject, which occasions frequent animadversions in her volume. We refer to the national schools. They are often mentioned in this book, and never but with the most severe reprobation. "This National Board plan is not a sin of mere passive connivance—it is a sin of which the government vaunts—a confederacy deliberately entered into with popery and infidelity to secure their present possessions against the intrusive claims of the Lord Jesus Christ."—p. 207. "*Useful knowledge*," we are surprised to find, frequently comes in for a large share of condemnation, as does also the Temperance Society, and every ameliorating influence except one—"the whole Bible." Now, we agree with the evangelical high church party, whom our authoress represents, in wishing to see the millions of Ireland brought under the dominion of the gospel. We wish to have the whole Bible read and believed by the whole population, and we are fully convinced that never until the word of life shall be published throughout the country will a period be put to the maladies under which it groans. We cordially join, also, with the party from whom we differ in other respects, in praying that the man of sin may be consumed by the breath of the Lord's mouth and destroyed by the brightness of his coming. Agreeing then as we do thus far, still we differ altogether from the views of those who maintain that no instrumentality is to be employed unless it will embrace in its results all the ends at which we aim. We would not be unwilling to secure a degree of improvement, if we could not at once gain all the improvement we desire. If we cannot by a mighty bound at once reach the goal, we would be willing to make our journey by successive steps. We would be thankful at first to introduce the thin end of the wedge, and shall hope to rend the gnarled block sooner than they who condemn us. If we cannot at once impart saving knowledge, yet would we not withhold "useful knowledge;" if we cannot be heard as preachers of righteousness, we would even teach "temperance;" if we cannot induce the reading of the whole Bible, we would even give a part; if we cannot get the juvenile population into scripture schools, we would be glad to see them in the "national schools." And on the subject of these national schools we would remark, that the question is not whether we would be willing to place the whole Bible in the hands of

the children where we can do so, nor whether any earthly tribunal is empowered to sit in judgment on the word of God, and to pronounce a decision as to the portions that are to be received and those that are to be rejected. These are the questions discussed by Charlotte Elizabeth and the other opponents of the schools, but they are irrelevant to the subject. The public mind ought to be disabused ; the question is this :—In the peculiar circumstances in which the great bulk of the Irish population is placed, is it not our duty to give them that portion of the Scriptures they are permitted to read, rather than permit them to remain in a state of *total destitution*. The priest maintains that the Roman Catholic child or parent ought not to receive “ the whole Bible,” and with few exceptions he has power to enforce his dogma. Are we to wait until such a change has been wrought in the principles of the Romish priesthood as to admit of the introduction of the whole Bible ? Or shall we embrace the opportunity we possess of giving “ useful knowledge ” and a valuable portion of scriptural information to the youth of Ireland ? In favour of the plan of the National Board, it should be considered that where even a portion of God’s word has been learned, there will often be created a desire for more. And abused (for a party purpose very often) as the books of extracts have been, we say that they furnish very valuable portions of the sacred volume for the instruction of the children. And may we not say in relation to this subject, “ No man having drunk old wine straightway desireth new : for he saith, the old is better.”

May we not hope that many of those children who are now drinking at the stream will at last enquire for the fountain ?

It should be considered also, that supposing the priest to superintend these schools, he does so with the eye of the nation upon him. His school is accessible to the Protestant visitor, who has the right to see that the rules of the Board are kept, and to report any deviation from those rules. And this national surveillance must exert a very salutary influence on the state of the school. Unless through the supineness or the prejudice of the Protestant part of the community, the deeds of the national schools need not be deeds of darkness. We have entered one of these institutions, which we found to be an excellent building for the purpose, well lighted and ventilated, filled by 500 or 600 scholars, whose cleanly aspect ought to have satisfied any English visitor, well supplied with books and maps and slates in the boys’ department, and the proper apparatus of female education in the girls’. Over the door of each school was a printed placard, teaching that we should not hate persons who differed from us in religion, but should love them all the same, and dwell with our neighbours in love. The answers of the boys displayed no lack of information or of love for their learning. In the girls’ school, we found the books of scripture extracts *evidently in constant use* ; they were read to us, and *well read*. It is true there were four nuns in this school, beside the mistress, but those nuns were teaching the Roman Catholic girls to read the writings of Watts, Cowper, Mrs. Opie, and the beloved Q. Q.

If Irish Protestants will lay aside party prejudice and exclusiveness, they may, by the means of these schools, greatly elevate the character of their country. We are grieved that they should be found in virtual

alliance with that uncompromising devotee of Rome, the popish bishop M'Hale. We understand that the controversy between him and the Romish archbishop of Dublin, respecting the national schools, is referred to the Pope for decision. We do sincerely hope that Dr. Murray will be allowed to go forward, in connexion with the Board, in the important work of sending the light of scriptural truth and of "useful knowledge" among the youthful portion of his church.

In reference to what is so often said in this volume, and by other writers, as to the mutilation of the word of God by the National Board, we feel convinced that it is scarcely necessary to point out to our readers the difference between mutilating the Scriptures and making extracts from them. In her zeal against the "Extracts," our authoress very coolly describes the National Board as having its prototype in satan himself:—

"The devil knew how to wield such a weapon: *he* took extracts, and made a slight verbal alteration or two, as the worthy translators have done in their class book; and then used it to oppose the work, and to grieve the spirit of Christ; but a *whole* *bible* he never would venture to bring forward."—p. 124.

This is very ingenious. If we are to say more, if we must say that it establishes the grand doctrine that all who make extracts from the Bible are the children of the devil, and are doing his work, (and all this is intended,) then where is Mrs. Trimmer, and where the whole class of those who have made "extracts" from the Bible for the reading of the young? Nay more, what becomes of those who have appointed extracts from the Scriptures to be the Lessons of the Church throughout the year? Yea, what shall we say of the whole church itself, which has never given any thing in the way of regular reading but these "extracts." We would have Mrs. Phelan pause and be cautious. These are times when the church will not be trifled with. And she is very anxious for the "health of our souls!"

That abuses have crept into the national schools, we are free to admit. But, at the same time, we think that many of these abuses are chargeable on those who cry out against them. If the Protestant made no effort to have the school near his sanctuary, is it wonderful that the priest should point out a site near the chapel? But we would ask why any argument should be built on these *abuses*. With such logic, we could overturn every good institution in Ireland and every other country.

On the subject of national schools, we are happy to present the opinions of Mr. Noel. In reference to the "Short Tour," we would only observe that it is throughout characterized by the enlightened and catholic mind of its author. His enquiries into the condition of the Irish peasantry have led to very painful discoveries. The new poor laws will, we hope, soon alleviate much of the temporal wretchedness which this book details, and we could only wish for Ireland that she had a larger number of such friends as the honourable and reverend gentleman by whom her cause is pleaded in these pages. We would recommend the whole volume to the perusal of our friends, and on the national school all that is written from page 308 to 336. The subject is fully discussed in the form of six objections and answers. From these we have room only for the following quotations:—

"The whole offence of the National System is, that yielding to a wide-spread prejudice, it has chosen to provide schools without the scriptures, for an immense majority of the people who would have had no schools at all."—p. 309.

"If a few thousands of Roman Catholic children should unhappily be withdrawn from a more complete acquaintance with the scriptures, hundreds of thousands, on the other hand, who would have been ignorant, are by the same means brought to know much important scripture truth, through the extracts, which they are willing to receive."—p. 310.

"Objection 3rd.—By establishing a system of national education without the Bible, the legislature dishonour it."

"Answer.—The legislature may be entirely convinced that the Bible ought to be the basis of all education; nor do they, by this system, intimate the contrary; all that they do pronounce by it, is that if a nation is so prejudiced that it will not allow its children to read the Bible, it is better for those children that they should have a partial acquaintance with its truths through a series of scripture extracts, than none at all. Would it honour the Bible to leave some millions of persons in total ignorance of it, because they are too prejudiced to receive the whole?"—p. 310.

"Objection 4th.—This system mutilates the scriptures."

"Answer.—It does not in any sense mutilate the scriptures. The extracts are not given as the whole Bible, but as lessons drawn from it, and 'almost entirely in the hope of their leading to a more general and more profitable perusal of the word of God';\* they can, therefore, be no more termed a mutilation of the scriptures than the extracts which are made in a sermon or a treatise can be so termed."—p. 311.

In answer to the statement that the "extracts" are not used, Mr. Noel says,—

"In the schools which I visited, I generally found proof that the scripture extracts were in use; and at the last inspection, out of 352 schools which had been inspected up to the time of the presentation of the third report of the Board, 285 were found to use them; whence it appears that *they are used* in above four-fifths of the schools."—p. 313.

"Objection 6th.—All knowledge without religious principle is mischievous, because it confers the power to do greater evil, and often leads the possessor to greater misery.

"Answer.—The nature of this objection is as follows:—Knowledge may be used by a wicked man as a means of doing mischief, therefore keep the Roman Catholic population in ignorance. Let us apply this argument in other things. Health and strength will make a rogue more daring and more mischievous, therefore render every labourer a sickly cripple. Riches tempt irreligious men to various excesses, therefore dry up the sources of national wealth. Clever men are more apt to become rogues than stupid ones, therefore stupify the entire community. Is it fair to apply an argument as valid on one subject which is repudiated as unsound in every other? Teach them the knowledge of agriculture, and you will enable them to obtain three times their present return from the soil. Teach them to read and write and think, and they are better able to make their way in every land to which they may wander. Teach them the state of the civilized world, and they will better appreciate the superiority of Protestant communities. Let them read the effects of spirit drinking, and the progress of temperance societies, and they may save a shilling from the whiskey shop. Let them read any useful and instructive books, and with minds exercised to discriminate between truth and falsehood in common matters, they must eventually see how destitute of all evidence in their support are the peculiar doctrines of Romanism."—p. 315.

We cannot but express our hope that the enlightened sentiments thus advanced will triumph over the narrow prejudices to which they stand

\* "Preface to the Scripture Lessons, No. 1."

opposed. We long to see Ireland "a land of light and liberty," and we are not without some expectation that the national schools will assist in the regeneration of her millions. One society for Ireland out of the many who are seeking its welfare, demands our special regard and support. The Irish Evangelical Society is founded on a truly catholic basis, and at the same time it admits the diffusion of the principles to which this Magazine is devoted. Let that society have increased succour from our churches, let its ministers receive our adequate maintenance, let the churches of both countries share in the advantages of a christian union, and Ireland will eventually reward all the efforts we can make for her. She will stand under the full blaze of divine light, she will be in a moral sense in the position in which Charlotte Elizabeth observed her when about to pay her recent visit, "just under the sun."

"Towards evening, as I watched the sun's westward progress, the splendid reflection which renders a sun-set at sea so glorious, suddenly appeared; a stream of light seemed to descend perpendicularly from the flaming orb, still high above the horizon, and to settle on the wave beneath in a body of effulgence;—it was like a carpet of silver tissue interspersed with diamonds, a little larger than the sun's apparent diameter. At that moment my young Hibernian friend approached. 'Do you see that, Robert?' I asked, pointing to the brilliant object before us. 'Yes,' he replied; 'and Ireland is just under it.'"

#### CRITICAL NOTICES.

*Light: its Properties and Effects.* Square 12mo. Religious Tract Society.

This elegant little volume blends the leading principles and the more popular demonstrations of Optical Science with interesting narratives, well-attested facts, and scriptural truths. We have no doubt that it will become a popular work among the religious and well-educated youth of our great community. Its style, its illustrations, and its embellishments, combine to render it attractive; while its scientific truths and scriptural sentiments and devout reflections will not fail to render it a means of promoting the improvement of its readers.

*Journal of an Expedition from Sincapore to Japan, with a Visit to Loo-choo, &c.* by P. Parker, M.D. Medical Missionary for the American Missionary Board. Revised by the Rev. Andrew Reed, D.D. Smith and Elder. 12mo. pp. 75.

"THREE Japanese, the only survivors of a junk's crew of fourteen men, landed on Queen Charlotte's Island, and were captured by Indians; and were afterwards redeemed by an English gentleman at the Colombia River Settlement, and by him sent to England, and thence to Macao, where they were under the direction of H. M. chief Superintendent, who placed them in the family of the Rev. C. Gutzlaff. Here they were employed in teaching him their language. Some time in March 1837, four more of their countrymen, who had been wrecked on Laconia, arrived from Manilla. With the benevolent object of restoring these shipwrecked mariners to their country, the house of Olyphant and Co. despatched the ship 'Morrison,' Captain D. Ingersoll, for Yedo, the residence of the emperor of Japan."

In the hope of advancing the interests of commerce, science, and religion, the Rev. Dr. Parker, with other gentlemen, sailed in the vessel, with the captain, and the Japanese strangers.

The excessive jealousy of the Japanese authorities, prevented the accomplish-  
N. S. VOL. III.

ment of this benevolent object and its collateral designs. The vessel was not allowed to stay in any harbour; it was fired upon in every direction. The poor Japanese on board were dreadfully mortified in not being permitted to land on their native shores; or to convey notice to their friends of their existence and welfare.

Japan seems more exclusive than China; certainly more hostile in her movements. The hatred or dread of Europeans since the expulsion of the Jesuits, appears not to have been diminished. No efforts have been, or could be made for the conversion of the Japanese since that period. The reception of the 'Morrison' is sufficiently discouraging; but the time is not far distant when the "isle of the sea" shall receive the law of our God.

Mr. Gutzlaff has prepared a tract in the Japan language, and is determined to proceed again to those hostile shores, and make an attempt at landing, and scattering tracts as he had done on the eastern coast of China. We hope, ere long, to hear of his attempt, his safety, and his success.

Meanwhile this journal of Dr. Parker may excite an interest in behalf of the deluded and idolatrous inhabitants of Japan; and of the Loo-choo islands, which he visited on his way thither, and which appear to present important fields for Missionary enterprise.

*Christian Experience as displayed in the Life and Writings of St. Paul. By the Author of "Christian Retirement."* 12mo pp. 472. *Hamilton and Co.*

A DEVOTIONAL treatise on experimental religion, and a suitable companion to that popular and useful work entitled "Christian Retirement."

It is divided into two parts, the first containing the life and character of St. Paul; the second, the doctrines which he taught. Both parts are divided into chapters of convenient length, bringing out to the view of the mature and experienced Christian, those portions of the Apostle's history and instructions which illustrate and exhibit the influence of divine grace in his conversion and his apostleship. All the varieties and changes in christian experience—its conflicts and joys—its trials and comforts—its fears and its hopes are described by one whose heart appears to be deeply imbued with the Spirit of Christ; whose desire is to emulate the zeal and devotion of the Great Apostle of the Gentiles; and whose aim in the publication of this volume, is so "to exhibit the beauty of evangelical religion," that it may engage the attention alike of such as have, or have not felt its saving power. We sincerely thank the author for this addition to the devotional literature of our country; we do not quite accord with the excellent "Layman of the Church of England" in all his sentiments, but we feel gratification in being able to recommend his volume to all lovers of pure, undefiled, and experimental religion, to whatever sect or party they may belong. We have read the work with pleasure and profit, and trust that many others will follow our example, and derive equal benefit with ourselves from its perusal.

*Lecture on the Nature and Structure of the Chinese Language, delivered at University College, by the Rev. Samuel Kidd, Professor of the Chinese Language and Literature in that Institution.* 8vo. pp. 37. *Taylor and Walton.*

THIS inaugural lecture, delivered by Mr. Kidd on taking the Professor's chair at University College, describes with accuracy and precision the structure and peculiarities of the Chinese language; and presents a clear view of the nature, progress, and varieties of Chinese literature. It is adapted alike to the general reader and Oriental scholar; and will, doubtless, serve to awaken a deeper interest in the welfare of that extraordinary people, in whose behalf this professorship was instituted. Merchants, travellers, missionaries destined to China, may now readily avail themselves of the learned Professor's services, and acquire with comparative ease, such a knowledge of the native tongue, as will greatly facilitate their respective objects when they arrive at their several destinations.

*The Life of Christian Gottfried Assman, successively Pastor of Dolzig, Garg, and Hagen: from the German, with a Preface, by the Rev Charles B. Taylor, M.A. Religious Tract Society.* 12mo. pp. 122.

This "Life" is auto-biographical. It is the record of the labours, trials, and experience of a most humble, spiritual, and devoted minister of Christ's holy gospel in Prussia. Mr. Assman's lot was cast in troublous times; but the special interpositions of Providence in his behalf amid difficulties, sorrows, and wars, were most remarkable. The narration of his personal history is written with unaffected simplicity; and discovers the high-toned piety of a "Man of God." The "Preface" is singularly beautiful and touching.

*Motives to the Study of Biblical Literature, in a Course of Introductory Lectures.* By William Goodhugh, Author of the Critical Examination of Bellamy's Translation of the Bible, in the *Quarterly Review*, &c. London: 1839.

It may to some appear strange, that, in this age of universal science, any motives should be requisite to urge the cultivation of biblical literature. At all events, it might be taken for granted, that all who are looking forward to the work of the ministry, or who are engaged in that work, would, as a matter of course, make it the subject of diligent and persevering application. Every one who is in any degree familiar with the Holy Scriptures, must be aware that, without a competent acquaintance with sacred literature, it is impossible to do justice to their contents, or enjoy any firmness or certainty of mind in expounding many parts of them to others. Happily there is no lack of means by the use of which we may qualify ourselves for becoming mighty in the Scriptures. For those who can afford to purchase them, there are many larger works directly bearing upon the subject; and for those whose pecuniary means are more scanty, we have less costly productions, which contain all that is essential to prepare the mind for entering upon or prosecuting the study of the Bible with success. Still, however, there exists on the whole, a lamentable degree of apathy; and numbers are disposed to pursue the path on which they have entered, without giving their attention to such matter, notwithstanding the stumbling-blocks and protuberances by which they are continually interrupted.

The work before us is an admirable manual of topics connected with the history and interpretation of the Scriptures. The author not only discovers a laudable enthusiasm for his subject, but he treats it like a master. We trust it will greatly contribute to the advancement of sacred study, both within and out of the Establishment, and cordially wish all success to those further exertions to promote the same object, of which it is announced to be the precursor.

*Pictures of Private Life: third Series, by Sarah Stickney.* 12mo. Smith, Elder, and Co.

THIS "Third Series of Pictures" by Miss Stickney, (now, we presume, Mrs. Ellis,) has been too long neglected by us; we now make the "amende honorable" by directing the attention of our fair readers especially to this fascinating little volume.

"Pretension" is its theme. The absurdities and disappointments, and mortifications incident to this vice, are graphically pourtrayed. The miseries of the life of a young governess, making pretensions, in various families, themselves also in some cases the dupes and slaves of pretension, which she could not sustain, are described with much taste and feeling, and well serve to repress the desire for becoming teachers in private families which now rages in the breasts of so many young females in the lower grades of middle life.

There is enough of romance in the volume to make it captivating, and enough of truth to make it safe. The fair author's views on education are sound and judicious; and we can cordially recommend the volume to all those whose taste leads them to seek truth only as it is conveyed through the medium of fiction.

*The Order of Evangelical Grace in the Economy of Salvation.* By David Hollaz, Pastor of the Evangelical Church of Gunthersburg in Pomerania. Translated from the French. Richard Baynes. 12mo. pp. 198.

A PLAIN, scriptural exposition, in four dialogues, of the "Way of Salvation." The original was published in Germany, in 1741, and has passed through several editions; and has been extensively useful. The "Translation" is now published, with the hope that its usefulness may be increased. May this hope be abundantly realized!

*An Address to Baptized Children.* By H. Madgin. Duxford. 12mo. Jackson and Walford.

AN admirable little tract, well adapted for the class of young persons to whom addressed; and for whose conversion, alas! too few direct efforts have been made by the Church of Christ.

#### THE EDITOR'S TABLE.

A Narrative of the Greek Mission, or Sixteen Years in Malta and Greece; including Tours in the Peloponnesus, in the Aegean and the Ionian Isles. With Remarks on the Religious Opinions, Moral State, Social Habits, Politics, Language, History and Lazarettos of Malta and Greece. By the Rev. S. S. Wilson, Member of the Literary Society of Athens. 8vo. Snow.

The Betrayed, a Sacred Poem, in Five Books. By the Rev. S. Bellamy. London: Hamilton, Adams, and Co.

The Fall of Warsaw, a Poem in Three Cantos. London: Relfe and Fletcher. Bereaved Parents Consoled. By John Thornton. London: Religious Tract Society.

Euphemia; a Tract for Young Ladies. London: Religious Tract Society. Bellingham; or Narrative of a Christian in search of the Church. By the Rev. W. Palin, B. A. London: William Parker.

Two Sermons on the Offices of the Holy Spirit. By the Rev. Hugh White, A. M. Edinburgh: William Innes.

The Miniature Commentary; being Short Comments on every Chapter in the Holy Bible, in Three Vols. London: Religious Tract Society.

The Convalescent, Twelve Letters on Recovery from Sickness. By Mrs. Gilbert. London: Jackson and Walford.

The Domestic Altar; or Prayers for the use of Families for one month. By Ebenezer Temple. London: Ward and Co.

Consolations for Mourners. By the Rev. W. H. Shepherd. Ninth Edition. London: Ward and Co.

Letters on the Importance of Maternal Associations; with Suggestions respecting their formation. London: Ward and Co.

The Patriarchs. London: Religious Tract Society.

A Voice from America to England. By an American Gentleman. London: H. Colburn.

#### LITERARY INTELLIGENCE.

##### WORKS IN THE PRESS, OR IN PROGRESS.

On the 1st of May will be published, *The Prize Essay on the Abolition of Capital Punishment.* By the Rev. James Peggs, Missionary to India. The premium and adjudication by Sir Edward French Brounhead, Bart.

*The Advancement of Religion the Claim of the Times;* a Course of Lectures delivered at Wycliffe Chapel by the Rev. Andrew Reed, D.D.

Historical Memorials relating to the Independents; from their rise to the restoration of the monarchy, 1660. By Benjamin Hanbury, vol. I. 8vo.

## TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

### ARRANGEMENTS FOR THE ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

The Committee of the Congregational Union of England and Wales are desirous that their brethren throughout the country should have early and complete information of the arrangements by which they hope to render the ensuing Annual Assembly, with the divine blessing, a season of much interest and usefulness.

On Monday afternoon, the 6th of May, an open meeting of the Committee will be held at the Library, for preparatory prayer and conference, to assemble at four o'clock precisely, when the attendance of such delegates and brethren connected with the Union, as may arrive in town sufficiently early, is very respectfully invited and pressed.

On Tuesday morning, at eight o'clock, breakfast will be, as heretofore, provided for ministers and delegates, whether ministers or lay-brethren. At nine o'clock precisely, the Assembly will be constituted, and the Rev. Thomas Raffles, D.D., LL.D. will take the chair. Delegations from America, Scotland, and Wales, are fully expected. Many subjects of the greatest importance will require the attention of the assembled brethren.

The adjourned meeting of the Assembly on the morning of Friday, May 10th, will commence business at eight o'clock precisely. The Annual Meeting of the Colonial Missionary Society, in connexion with the Union, will this year commence at eleven o'clock, on Friday, instead of at twelve as formerly. This alteration has been made to afford time, in the interval between the close of the meeting of the Colonial Society, and the hour for commencing the sacramental services of the London Missionary Society, for additional fraternal conference, to be conducted with confidential freedom and affection, at an entertainment in the Library, to which the Committee of the Union respectfully invite all the delegates from County and District Associations, and the tutors of our theological seminaries. It is hoped the brethren may assemble for this purpose at two o'clock precisely.

The Committee of the Union are proceeding with their arrangements to obtain christian hospitality for those delegates or other ministerial brethren connected with the Union, to whom it may be a desirable accommodation. Any ministers delegated to the Annual Assembly by a County or District Association, or in recognized connexion with the Union, who may desire to be introduced through the Committee, to the family of a Christian friend, during the week devoted to the objects of the Union, and of the London Missionary Society, are desired to send notice of their intention, by letter, to the Secretary, at the Library, before the last day in April; and, upon their arrival in town, may obtain, by application at the Library, a card of introduction to the parties by whom they will be entertained.

The Committee renew their appeal to all County and District Associations for the appointment of delegates, and to take every precaution to ensure that they may be adequately represented, and that the Union may be suitably sustained in the approaching Annual Assembly. They invite a numerous attendance of the pastors and deacons of the Associated Churches. They hope all the brethren will come in the spirit of union and love, of courage and prayer. Now is a time to sustain one another, and our principles,—a time when a holy convocation, numerous and devout, replenished with the spirit of counsel and of might, may be of incalculable advantage to our whole denomination.

## THE LABOURS OF A MISSIONARY IN CANADA.

The following letter addressed to the Rev. Henry Wilkes, of Montreal, the agent of the Colonial Missionary Society for Lower Canada, by the Rev. D. Dunkerley, who is located in the eastern townships, will supply our readers with a striking illustration of the laborious and much needed duties of a faithful Canadian Missionary.

My dear Sir,

Melbourne, January 8th, 1839.

As the time for rendering our half-yearly report to the Society is come, I beg leave through you, to assure the Committee that their benevolent designs, in reference to these townships, have not been in vain, but have been followed with results the most beneficial. That you may form some idea of our present state and operations, I draw your attention to the following statements :

We are very happy, because very useful in our station, and can assure you, that the most inviting charge in our father land, would not induce us to return.

We find it expensive living here; but the allowance for the last year has just enabled us to cover our expenditure, and no more.

Melbourne and Richmond.—Here we have an afternoon and evening service on the sabbath. The attendance is good, and the attention very serious. There appears to be an increase of spirituality and zeal amongst the members of the Church. Three have been added during the past six months, so that our labour is not in vain.

We have found it necessary to erect a place of worship, 34 feet by 44 feet, capable of seating three hundred people. This building, towards which the people have contributed freely, was dedicated on the third of January, on which occasion we had a full attendance at three services, and collected after the morning sermon, 21*l.* 18*s.* 10*d.*

The erection has cost between three and four hundred pounds, about a hundred and fifty of which remains to be raised.

We have let about one half of the pews, which will bring in about 30*l.* per annum. In connection with the sabbath services, we have a service once a fortnight on the Tuesday evening, in the Gallop School-house, at which about thirty persons attend. We do not see much fruit of our labour here—nor do we expect it, as the whole neighbourhood is under the killing influence of Universalism; we, however, continue to sow and hope. On Thursday evening we have a service at the Stone School-house, where about thirty people attend; we have reason to believe that some favourable impression is made here among the young people—although none as yet have become decided. In the other week we have a service in the Matthews School-house, on Tuesday evening, where about forty persons attend. In this neighbourhood they have had no services, until we began to visit them, and were, as to spiritual things, in a profound sleep. God has poured out his spirit, and awakened the people, so that many of them now are beginning to enquire what they must do to be saved. From this neighbourhood we have received two sisters to our communion. From the next farm we received two more, father and son; the father, formerly a professor of religion, but for many years a backslider; his heart now appears full of love to Christ, and such is the change in his feelings and character, that he says, “surely, I could never have known what religion was before.” He is near eighty years of age, but continues active. His son is about 35 years of age, a person of excellent character, but yet, so deep are his convictions of depravity and guilt, that though unanimously admitted to the church, he durst not come to the Lord’s Table, but removed from amongst the communicants, gazed upon the elements, and wept.

There is a widowed mother, and her son, the former near seventy, and the latter thirty years of age, who appear to be under deep impressions of divine truth, and who will, probably, unite with us very soon. There is also a fine youth of eighteen, who has separated himself from his former companions, is constant in his attendance on the means; he is a subject of much ridicule,

having been found frequently in the woods praying to his heavenly Father. A Sabbath school has been taken up by the young people in this place, and is well attended. We may expect this influence to continue, and increase, if not prevented by the conduct of three or four families residing here, who, in England, were members of Christian Churches,—but, since their arrival here, have laid aside even the form of religion, and reverence for the Sabbath. Such families are lamentably numerous, and are our greatest hindrance.

On Thursday evening, in this week, we have a service at Windsor, where the attendance is good, and the attention very serious. The people here are much shut out from the means of grace, being from six to eight miles from any place of worship.

When we came to Melbourne, we found a Mr. Hubbard, an American Presbyterian Minister, labouring chiefly at the back part of this town, and in Brompton. He collected and organized a church of more than fifty members, and was well attended in both the places in which he laboured; but for some reason unknown to any but to himself, he has left the place, and his people have been vacant for some months. As they have no prospect of getting another minister, the two Churches have entered into a negotiation, preparatory to their becoming one Church; this union is very desirable on every ground, and may be effected without any compromise of principle. Should it take place, it will be utterly impossible for me to serve the people, as the extent of the field will become double that which I have described, and be the most desirable part of it.

We have succeeded in the formation of a Ladies Auxiliary Bible Society, by means of which the town has been well supplied with the Scriptures. The Society has raised during the last year, in money, 12*l.*

A Dorcas Society also has been brought into existence, by which many poor families have been relieved, especially emigrants newly landed.

We now turn to Durham, eight miles from our residence.—In this township there is no regular service, excepting that which we hold on the Sabbath morning. The field is sufficiently large enough to occupy the time and talents of the best missionary. Here we have erected a place of worship, the same size and form as that at Melbourne, which was dedicated on the second instant. The place was crowded by serious and attentive hearers. The congregation being made up of English, Irish, Scotch, Americans, and not a few Indians of the Abenaquis tribe, who are in constant attendance with us, when not hunting; many of them appear to be turning to the Lord.

In the morning Mr. Parker, of Danville, Shipton, read the Scriptures and prayed. Mr. Chapin, of Shefford, delivered the dedicatory sermon, and Mr. Pearson, of Compton, offered the dedicatory prayer. In the afternoon Mr. Jones, of Danville, Vermont, introduced the service. Mr. Robertson, of Sherbrooke, preached, and Mr. Bartlett, Baptist, concluded. On this most interesting occasion, we had the children collected from six Sabbath Schools, which have been established in different parts of the town. During the interval of morning and afternoon service, they were regaled, and received two addresses, one from Mr. Sherrill, of Eaton, and the other from the Indian Missionary, of St. Francis. In the evening of the same day, we formed a Temperance Society, which was greatly needed, about one hundred persons attended, and twenty-five signed the pledge. This meeting-house has cost us between three or four hundred pounds, near one hundred and fifty have to be raised. The people have contributed liberally, and must do so for two or three years longer. This will prevent them from doing for our support so much as they otherwise would have done. A spirit of enquiry for the way of salvation seems to be spreading through the town, and several are desirous of joining our communion.

You must be aware that my attention to Durham costs me a great deal of labour and time, as, in addition to my Sabbath engagements, I have to meet the families for catechising, baptism, funerals, marriages, and the visitation of the sick. I cannot make you understand this matter better, than by transcribing from our Journal, a spring, and a winter journey, they being specimens of what is constantly occurring.

April 25th, fine morning after a hard frost.—We went down to Durham, took our waggon 12 miles to Mr. Millar's, a Scotch family, had our horse put up. Mrs. M. gave us some eggs, and a mug of new milk for dinner. We went 3 miles on foot through the woods to see another Scotch family; had not Mr. M. accompanied us, we must have been lost in the boundless forest. The maple trees were tapped, and the sap running for sugar, of which some families make in the woods from ten to twenty hundred weight. After leaving the sugary, we proceeded to a small clearance on which were several families, some Canadians and others Indians. On looking at the Indian's shanties, you would think it impossible for human beings to live in them, yet, we see them always content and happy.

Proceeding again through the bush for some distance, another clearance appeared; here we found the friends we were in search of, a fine Scotch family, pious, and excellent in their dealings; had conversation, reading and prayer with them. This family is, at least, five miles from the meeting-house; but their seats are never empty when worship is to be had. We then returned to Mr. M's., it was now after five o'clock, and we were 12 miles from home. The frequency with which these visits have to be made, the time spent in travelling, the fatigue we undergo, and the few families we are able to visit in one day, will show you the necessity of my being freed from Melbourne, that I might devote my whole attention to Durham, were it possible.

December 24th, severely cold, 16 degrees below Zero, very windy.—Went down to Durham to visit, as I expected, a dying woman, the wife of our most valuable deacon. Took my horse twelve miles, after which I had to go two and a half miles through the bush, found but little track, and was generally knee deep in snow, the wind very strong from the N. W., and very cold. It was with great difficulty I could keep from being frozen, while ice formed from one eye lash to the other prevented me from seeing. Found the good woman better than I expected. Their dwelling was a log hut, distinguished alike by poverty, piety, and contentment. The deacon returned with me to the road for some medicine; when taking off his shoe, it was found that the hoar frost had formed round the seam inside for the space of an inch. Showing it to me, he said, 'do you think, Sir, we could make our friends at home believe this!'

There is one subject that lies very heavily upon my mind—it is Kingsey, the township exactly opposite to Durham, on the other side of the river. It has nearly two thousand inhabitants. In it, there is not a place of worship, nor a Sabbath School, nor any religious service, excepting one, once a fortnight, at one end of the town. I have received frequent and very pressing invitations to come over and help them, but hitherto it has been utterly out of my power to do so. What can be said, if, in the Day of Judgment, it should be said by these people, 'No man cared for my soul.' I again repeat it, how important it is that some one should be sent to take charge of Melbourne, that we might be left at liberty to associate these sister towns, as the field of our labour.

I conclude this report with a request, that you will present our affectionate regards to the Committee of the Colonial Missionary Society; express to them our grateful remembrance of all their kind attentions, and beg for us a continued interest in their prayers.

Your's very affectionately,  
D. DUNKERLEY.

NEW INDEPENDENT CHAPEL, MIDDLESBRO', YORKSHIRE.

On Thursday, March 7th, the new Independent Chapel, Middlesbro', Yorkshire, was dedicated to the worship of God. The Rev. John Ely, of Leeds, preached morning and evening; the Rev. John Cass Potter, of Whitby, in the afternoon. The Rev. B. Longley, W. Hague, W. Hinmers, — Christie, and G. Swann, took part in the solemn services. Notwithstanding the very unusual severity of the weather, the congregations were large; numbers of rejoicing friends flocked from a distance, to join in the worship of the first Congregational

sanctuary, in this populous and rapidly rising town; and the impression on the minds of all present was, that God had here opened "a great door and effectual," for the preaching of the Gospel.

#### NEW INDEPENDENT CHAPELS IN WARWICKSHIRE.

*Stretton on Dunsmore*.—A small Chapel was opened for public worship in this village, March 19th, 1838, when the Rev. A. Pope, of Leamington, preached in the afternoon, and the Rev. J. Sibree, of Coventry, in the evening. The Rev. Messrs. Jerrard, of Coventry, and Jones, of Wolston, conducted the devotional services.

*Hampton in Arden*.—In this village a neat and commodious Chapel was opened for divine worship, November 28th, 1838, on which occasion the Rev. Dr. Hoby, of Birmingham, preached in the afternoon, and the Rev. J. Sibree, of Coventry, in the evening. The Rev. T. Barker, resident Tutor at Spring Hill College, Birmingham, preached on the following Sabbath-day. Collections amounted to £17.

The above Chapel has been erected chiefly by the instrumentality of E. Simonds, Esq., (late of Dr. Raffles's church, Liverpool;) who having built an elegant mansion for himself, erected also a house for God;—an example worthy of general imitation. Since the commencement of the above undertaking, "necessity has been laid upon" the Vicar to introduce the preaching of the Gospel to the parish Church, by the appointment of an Evangelical Curate; so that both places of worship are now numerously attended; and "therein we rejoice, yea, and will rejoice."

*Henley in Arden*.—On the 16th of January, 1839, a small and temporary Independent Chapel was opened in this town. Sermons were preached by the Rev. A. Pope, of Leamington, and Rev. J. Sibree, of Coventry. The devotional services were conducted by Rev. Messrs. Hood, Kluht, and Dann. The Rev. T. Helmore, of Stratford-on-Avon, preached on the following Sabbath.

#### ORDINATION.

On Wednesday, December 5th, 1838, at Brigg, Lincolnshire, the Rev. Morgan Lloyd, late of Highbury College, was publicly ordained to the pastoral office, over the Independent Church in that town. The Rev. J. Pain, of Horn-castle, stated the nature of a Christian Church; the Rev. J. Winterbottom, of Barton, proposed the usual questions, and offered the ordination prayer with imposition of hands. The Rev. T. Stratton, of Hull, addressed the minister on the duties and responsibilities of his office; and the Rev. H. L. Adams, of Newark, preached to the people; the Rev. Messrs. Sibree, of Hull;—Todman, of Louth, and Goodliffe, (Baptist) of Kinton, conducted the devotional exercises of the day. The attendance was very numerous, and from the spirit that prevailed, much good may be expected to result from the solemnity, and render the day one long to be remembered.

#### RECENT DEATHS.

DIED at New York, October 23, 1838, JOSEPH LANCASTER, the philanthropist, and founder of the British System of Education, in the 69th year of his age. This eminently useful man was the son of humble but pious parents, his father having been a soldier in the foot-guards. Under the influence of personal religion, the natural benevolence of his son's mind was excited on behalf of the poor neglected children that surrounded their residence in the Borough Road, Southwark; he resolved, therefore, to open a school for their benefit; his father gave the school-room rent free, and Joseph fitted up the forms and desks himself, and before he was eighteen he had ninety children under his care, most of whom were so poor as to require gratuitous instruction. This was in 1793, a period of scarcity as well as of general ignorance; and necessity, that fruitful mother of useful discovery, prompted him to make experiments in education with a view to its economical extension.

He early attracted the notice of the Duke of Bedford and Lord Somerville, and in the year 1805, George the Third, with his Queen, Charlotte, gave Mr. Lancaster a long and gracious audience, on which occasion the King uttered the most patriotic sentiment that ever fell from his lips. "I wish that every poor child in my dominions may be able to read his Bible." Mr. Lancaster's principles, as a Quaker nonconformist, were not overlooked on this occasion. "The highest door of hope," says he, "was opened to me, by the highest hands, if I could *conscientiously* join the church of England, but no good will to the wish of my beloved sovereign and patron, George the Third, could induce me to sacrifice conscience, nor did he wish it at such an expense, nor did he take the least umbrage at my unhesitating choice;" this was demonstrated by the liberal subscription of £100. per annum from the King, which was followed by her Majesty's subscription, and that of twelve other members of the royal family. Mr. Lancaster's new system of *mutual instruction* was now before the public, and general attention was awakened to the subject of popular education by his labours.

In the short period of four years, from 1807 to 1811, he travelled, in various parts of the kingdom, nearly 7,000 miles, and lectured to nearly 50,000 persons, and gave such an impulse to public benevolence, that 25,000 children were provided with instruction. Such efforts were likely to arouse the slumbering Church, whose champions had hitherto maintained that education was not needed by the lower classes; but as the judgment of the country was against that strange position, it became necessary to establish, at the close of 1811, "The National School Society for Promoting the Education of the Poor in the Principles of the Established Church."

But while the cause of liberal unsectarian education had made such progress through the labours of Mr. Lancaster, it must be confessed that some peculiarities of his character greatly impeded its progress; he entertained very exaggerated ideas of his own ability to manage every thing pertaining to the *Royal Lancasterian System*, and by his determination to administer the financial as well as the educational department, he at length compelled his friends to quarrel with him, and to secure the object, to remove the instrument who had been so eminently useful in founding the new system of general instruction.

Thus while the Dukes of Kent, Sussex, and Bedford stood by the object, and with their eminent associates Lord Brougham, Mr. Hume, Mr. Whitbread, Mr. William Allen, &c. founded the British and Foreign School Society, Mr. Lancaster imagined that he could conduct a seminary for the education of the sons of the wealthy in the higher walks of learning, upon the same principles. He therefore, in 1812, took Salvador House, Lower Tooting, for his new establishment, and issued advertisements that were sufficiently pompous and inflated. As might be expected, the project failed, a bankruptcy ensued, and the man who had been the favoured associate of princes was from his uncompromising spirit, in want of bread.

After spending several years under this humiliating cloud, he left England for the United States in 1818, and he was received by our American brethren with great distinction, so that a vote was moved by Mr. Bassett, in the House of Representatives, "That Joseph Lancaster, the friend of learning and of man, be admitted to a seat within the House of Representatives."

During the ten years he resided in the Republic, many opportunities of usefulness opened to him, and much good resulted from his labours, but his habitual want of prudence was a sad hindrance to the cause to which he had devoted his life. In 1829 he visited Canada, and was received with marked kindness by the authorities, Lord Dalhousie, Sir James Kempt, Lord Aylmer; and the Canadian Parliament voted him several successive grants to carry forward his experiments in education. In 1833 he became involved in an election quarrel with Mr. Speaker Papineau, and some of his *liberal* friends, who threatened Joseph Lancaster with the suspension of the annual grant, unless he would break his promise and not vote for the loyal candidate. This involved him in a controversy which compelled him to suspend his Institution for want of funds.

Great pecuniary difficulties were again suffered by him, but some of his old friends in England united to purchase for him a small annuity, which rendered the circumstances of his declining days more easy than they had been.

His lamented death was the result of an accident in the streets of New York, where he was run over on the 22d of last October, and having had his ribs broken and his head severely injured, he died the next day, in the faith and hope of the gospel. Observant friends testify that his character had rapidly matured for a change of worlds. There had been an angelic devotion about him for some weeks, so that when the accident was likely to prove mortal, he rejoiced in the love of God, and died full of faith in the blood of Jesus.

Although he had great defects of character, to which we have referred, yet, he was doubtless an instrument raised up by God, to accomplish a great work, which will render his name fragrant when his foibles and weaknesses are forgotten. He had great penetration into the characters of others; exerted a powerful influence over the affections of his friends, and possessed an enthusiasm for right principles, well adapted to carry the multitude with him. Two of his old friends contemplate a lengthened memoir of his life, which will, doubtless, interest the public; but this brief notice is written by one who derived no small advantage from his friendship in early life, and who desires to emulate his philanthropy and devotedness.

DIED, at his residence near Hackney, aged 85, **GEORGE HAMMOND**, Esq. formerly of St. Mary's, Whitechapel.

This gentleman was born at Northallerton, Yorkshire, which he left when a lad, in poverty, and came to the Metropolis to seek his fortune. He entered the service of a cheesemonger in Eastcheap, who was so satisfied with his integrity, that he declined business in his favour, and presented him with his outstanding debts, amounting to about 400*l.* Neglecting to observe the proverb of Solomon, "he that hateth suretyships is sure," he became bound for a party by which he lost all he possessed. A Quaker gentleman became interested in his favour, and lent him 1000*l.* to be repaid by instalments. By the utmost diligence and frugality, he not only repaid his benevolent friend, but laid the basis of a fortune, which at the time of his decease amounted to about 150,000*l.* Early in life Mr. Hammond connected himself with an Independent Church Meeting at Camomile Street Chapel, and under the pastoral care of the Rev. J. Reynolds, and subsequently under the charge of the Rev. John Clayton, jun. and of which, for many years, he was the senior deacon.

Although Mr. Hammond's habits were excessively frugal, and he failed to use his property, while he lived, with a liberality proportionate to its extent, yet, those who imagine that he was altogether indifferent to the duties of his stewardship, are greatly mistaken. Remembering the kindness he himself, had received when in pecuniary difficulties, he was very considerate towards young tradesmen in straitened circumstances, who were often materially assisted by his liberality; distressed persons, and especially poor ministers, who were suitably introduced to him, partook largely of his unostentatious charity.

His abhorrence of all display led him to impose secrecy upon those who were the almoners of his bounty, of the character and extent of which the following instance should be recorded.

When the Rev. J. Arundel, then of Whitby, and the Rev. Mr. Jackson, of Green Hammerton, visited the Metropolis in 1818, on behalf of Lendal Street Chapel, York, they waited upon Mr. Hammond, as a Yorkshire gentleman, to solicit his assistance. He not only helped that case, but told them he was anxious to see a chapel built at Northallerton, his native place; and having obtained a promise of secrecy, he authorised them to purchase a site of ground, and to erect a chapel at the expense of 2,000*l.* This having been done, at a subsequent period, he ordered the erection of a suitable pastoral house, at the further expense of 1,000*l.* The source of this munificence remained unknown till a few years before his death.

In the following year, 1819, when the church of which he was a deacon, were about to erect their present spacious chapel in the Poultry, he contributed a large

sum for the purpose, and was a liberal supporter of the various charities connected with it.

Having no near relatives, he always said, that as he had acquired his property by the public, so he would leave the bulk of it to public objects. To those few persons who were of kin to him he left legacies, varying from £2000, and he also bequeathed property to his domestics. But, as he determined, the bulk of his handsome fortune is left to religious institutions. The following list records the liberal, and to some of the societies, the very opportune bequest she has made.

British and Foreign Bible Society	-	-	-	-	-	£10,000
Protestant Dissenters' Widows Society	-	-	-	-	-	8,000
Associate Fund	-	-	-	-	-	8,000
London Missionary Society	-	-	-	-	-	3,000
Congregational Fund Board	-	-	-	-	-	2,000
Poultry Chapel Institutions	-	-	-	-	-	2,000
Highbury College	-	-	-	-	-	1,000
Homerton College	-	-	-	-	-	1,000
Hibernian Society	-	-	-	-	-	1,000
Irish Evangelical Society	-	-	-	-	-	500
Congregational School	-	-	-	-	-	500
London City Mission	-	-	-	-	-	500
Orphan Working School	-	-	-	-	-	500
Strangers' Friend Society	-	-	-	-	-	500
						38,500

The residue, which amounts to between thirty and forty thousand pounds, is to be divided in equal shares between the four first-mentioned societies.

DIED at Bedford, March 4, 1839, the Rev. SAMUEL HILLYARD, in the 69th year of his age.

Mr. Hillyard was the son of the late Rev. Thomas Hillyard, of Olney, Bucks, and was born at Wellinborough, Nov. 12, 1770. His eminent piety led to the early consecration of himself to the work of the ministry, and having passed through his preparatory studies under the tuition of the Rev. W. Bull, of Newport Pagnell, he was chosen pastor of the church and congregation at the Old Meeting House, Bedford, to succeed the Rev. Mr. Symonds, and was ordained accordingly, 12th June, 1792.

During the long period of almost forty-seven years of pastoral service, Mr. Hillyard was distinguished by an amiable, holy, catholic, and useful course. Besides the faithful discharge of his pastoral duties, he took a warm interest and a laborious share in all the great religious societies which have risen up during his public career, not only in his town and county, but also in the metropolis, where, for many years, he was a punctual and welcome supply at Hoxton Academy Chapel.

He secured the esteem of men of all parties, and at his funeral, ministers of different denominations, and the inhabitants of the town in general, united to do honour to his memory. It is a remarkable fact, that Mr. Hillyard is the ninth pastor of the church, since its establishment in 1650, each having served the church from his ordination to his death, and averaging a term of service of twenty-one years.

#### ANSWERS TO CORRESPONDENTS, &c.

Favours have been received from Rev. Drs. Halley and Fletcher. Rev. Messrs. Samuel Thoddy—E. Mannering—A. Wells—J. Sibree—T. G. Potter—Thomas Edkins—M. Lloyd.

Also from William Stroud, Esq. M.D.—Mr. J. Pitman.

The paper of a Lay Congregationalist is not rejected, but we are compelled to trespass on the patience of our friends from the number and variety of important topics which claim the attention of our readers.

ERRATUM.—Page 102, last line, for “sin,” read “rise.”